

ΤΥΧΗΛΟΓΙΑ;  
OR  
Serious Thoughts  
ON  
SECOND THOUGHTS.

Being a Discourse fully proving from Scripture, the Writings of the Learned Ethnicks, Fathers of the Church, Philosophy, and the Dictates of right Reason, the separate Existence of the Soul.

Written in opposition to a late Heretical, Erroneous, and Damnable Book, set forth by Dr. William Coward; under the feign'd Name of *Estibius Psychalethes*, wherein he endeavours to prove the Opinion of the Soul's Existence to be a plain Heathenish Invention, and not consonant to the Principles of Philosophy, Reason, or Religion.

To which is adjoyn'd Pious Considerations on the four last things to be remembred, viz. Death, Judgment, Heaven, and Hell.

With a large Preface, giving *Estibius's* Character.

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By *Alethius Phylopsyche*.

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Epistle Dedicatory

To the most Reverend, as well as Reverend Fathers in God,

Dr. Thomas Tenison, Lord Archbishop of Canterbury, Primate and Metropolitan of all England.

Dr. John Sharp, Lord Archbishop of York, and Metropolitan of England.

Dr. Nathaniel Crew, Lord Bishop of Durham, and Lord Crew.

Dr. Peter Mew, Lord Bishop of Winchester, and Prelate of the most noble Order of the Garter.

Dr. Thomas Spratt, Lord Bishop of Rochester, and Dean of Westminster.

Dr. Gilbert Barnet, Lord Bishop of Sarum, and Chancellor of the Garter.

Most Holy Prelates.

I Humbly beg leave to present to your Honours Hands, a small Discourse, but very necessary in such an Age as this, wherein the principles of Atheism are openly profest

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## The Epistle.

and taught, and the Doctrine of Religion not confuted, but laugh'd out of Countenance, by such that endeavour to introduce the Dissolution of Piety and Virtue. There have been indeed a great many excellent Books writ upon this Argument by Learned Men; but I fear most of them too Learned for ordinary Readers, who most need Instruction, and are most easily poison'd with impious Doctrines; however, altho' this Treatise may be reckon'd among 'em, yet is there enough in this Treatise fitted to the understanding of the meanest Men, who, I hope, will be so in Love with their own Souls, as affectionately to consider it: And those who will not read nor consider what is offered for their Salvation, are out of the reach of all Instruction, and will not be reclaim'd, till, like the Prodigal Son, they have felt the smart of their obstinate Folly. I have here ventur'd

to

## The Epistle.

to encounter with the Enemy of our  
most Holy Faith, and to appear as  
a Second in her Sacred and Just  
Quarrel, because I know Truth is  
strong in her weakest, and falsehood  
weak in her strongest Champions;  
but not presuming on my own  
strength, I implore Divine Assistance  
and Benediction will so far be aid-  
ing to this Vindication, that many  
will be resolv'd in that point, which  
lately might have left (through some  
Mens Apostacy from the Truth) a  
scruple in their Conscience. By occa-  
sion of this Controversie, the Scri-  
ptures have been nicely searched in-  
to, the Writings of the Learned  
Ethnicks Examin'd, the Works of the  
Fathers faithfully perused, and Phi-  
losophy and Reason sounded to the  
bottom, to prove the Immortality  
and separate Existence of the Soul  
from the Body; the Subject whereof  
challenges this Dedication to your

## The Epistle.

Graces and Lordships, the sweet Influence of whose Government continually distilleth Blessings upon God's Inheritance among us : But, passing over in Silence (as knowing it your Vertues not to bear of your Goodness) your incessant Travels in God's Cause ; and your Loyalty and Zeal to the Crown ; I wish that such a Present as this (though in it self very mean) will not be unacceptable to you, especially when it is intended to be raised as a Battery against Heresie and Schism. So not to be too prolix, that God would bless your Lordships with Long Life, Vigorous Age, and encrease of Honour, for the Service of Church and State, is the Prayer of,

My Lords,

Your Lordships most humble  
and most obedient Servant,

Alethius Philopsysches.

## THE P R E F A C E.

**T**HIS being an Age much bigotted to Novelty, the Respect I have for the Welfare of all Mankind, incited me to oppose that damnable Opinion which has lately been published to the World to seduce Men from believing one of the most principle Fundamentals of the *Christian* Faith ; wherefore I often blush at their Impudence, who presume to Print Contradictions intirely opposite to the Fundamental Principle of the Christian Religion, in such an Age as this, which, I durst to say, doth surpass that of the *Grecian* and *Roman* Learning : Some few of the unsettled Vulgar may be seduced with every Blast of new Doctrine, but the Learned will but only hold the Author and his Doctrine too, in Derision. Among these sort of People Doctor *William Coward* appears to the World under the covert Name of *Esbivius Psychalethes*, with an heretical Book, wherein he endeavours to remove from Men that innate Principle which they all hold coacern-

## The P R E F A C E.

ing the immaterial Soul, and immortal Spirit distinct from the Body, as well in this Life, as after Death; and to establish his erroneous Tenet, he strives to set People against Parents, Tutors, Masters, or Nurses, for making them (as he pretends) Slaves to the Force of Education, and lullabying them through several Ages in the wrong Notion of a Soul's existing either in Weal or Wo, so soon as Death had brought the Body its *quietus est*. Indeed I had never any Design of writing any thing against this conceited *Physician*, but having several of the Sheets of his Book coming to my hands, whilst under the Press, I was perswaded by several worthy Gentlemen to write somewhat in Opposition to it, and accordingly I writ this Treatise, for confirming People in the certainty of the Soul's Existence; but more especially it is offer'd to the perusal of those green Heads of the famous Universities of this Illand, which out of inadvertency, or affecting singularity are too apt sometimes to imbrace those Opinions which are prejudicial to their Salvation. I would have answer'd Doctor Coward (whose Rape on the innocence of Paper, makes the Press almost execrable) Paragraph by Paragraph, but his Book being altogether stuff with Nonsense, Raillery, and Bombast, I thought it not worth while to cite so much as a Page of it; for I shall take as little notice of such an Assertor of Heresy as possibly may be; and indeed shall report no more of him, and of his infamous Sheets than what is really true.

Now

## The P R E F A C E.

Now *William Comard* hoping to meet with the Fortune and Success of an *Eum recipies*, he falls out with *Ipse dixit* very much ; and to shew the Prejudice contracted by Education in matters of Religion, he talks much upon the Duty of Stamp'd Paper ; the falling out of the Duke of *Somerset*, Protector to King *Edward the Sixth*, and the then Earl of *Warwick* upon the account of their Wives tittle tattle ; how the native *Irish* fix'd Plows to their Horses Tails instead of Harnesses ; how *Virgilius*, Bishop of *Salisbury* was condemn'd by Pope *Zachary*, of *Heresie*, for asserting Antipodes, and other Stories of Cocks and Bulls to no purpose. For, though many Errors may arise through the common Infirmitie of Humane Nature, either by misapprehension or Fallacy, Credulity, Supinity, adherence unto Antiquity, Tradition, Authority, and the Endeavours of Satan ; yet from *Scriptures*, the consent of *Heathens*, the *Hagiography* of the Reverend *Fathers* of the Church, as well as modern Learned *Writers*, *Councils*, *Philosophy*, and the Dictates of right *Reason*, I'll prove that our Belief of the Soul's Existence is not grounded upon any Opinion that any of the above-mention'd Causes might erroneously introduce into one's Mind, but upon that Faith which *Christ*, and the *Holy Prophets*, and *Apostles* taught us to imbrace : Our Belief of the Soul's Existence is founded, I say, on that Faith by which the *Just shall Live*, founded on that Faith in which *St. Paul* bids the *Corinthians*, stand fast ; and that

Faith

## The P R E F A C E.

Faith through which the same Apostle told the *Ephesians*, *Ye are Saved.* But, how prettily the Doctor comes over us, when he says, *Now for me to assert there is no such Spiritual Substance in Man, but that all those Operations of Reason, Motion, and other Faculties may be, and are perform'd by an extraordinary, or super-eminent Power;* first at the *Creation* implanted by *God*, in *Matter* or *material Man*, that is, *Man consisting of Matter, and the Exterior Form he bears*, which *Power ceases to be when the Body dies, and will not be renew'd again, or re-implanted in the same Matter until the Day of the Resurrection;* I say, such an Assertion or Principle as this, cannot but be esteem'd by a great many, as a new Doctrine, contrary to the Fundamental Principles of Religion taught by our *Fore-Fathers*. Surely he thinks our Faith is pinn'd on our sleeves, and that a plausible Story will make us desert the Truth without Examination; but to comfort Master *Estibius*, who's in a peck of Troubles for fear we should take his Assertion for a new Doctrine, I tell him he need not have any grumbling in the *Gizzard* about it, for this has been a Subject of wiser (though wicked) Heads than his before now, and have been sufficiently answered; wherefore I will not magnifie his Self-conceit, in letting the World think, he had the unlucky Wit to broach a new Opinion, it is only his senseless Misfortune to imbrace a Novelty for ostentation sake. He only revives that which has been Prophanely treated on heretofore,

## The P R E F A C E.

tofore, and on those as Ignorant as himself he would force a Non-Entity of Souls again, and make them believe the Moon's made of Green-Cheese.

But, when the Doctor says, *I conceive this Opinion will be oppugn'd, ridicul'd, expos'd, and receiv'd with Obloquy*, I can't chuse but be glad to see how sensible he is of his Errour; he may assure himself he'll be ridicul'd enough; and he guesses so right his Misfortune of exposing himself for a Fool, that I am apt to think, *Psycholathes* is one of those petty Cheats that write themselves *Student in Physick and Astrology*, who get many a Sixpence for looking on the Water of some wanton Sinner, and now and then a Shilling of some Maid-Servant to know when she's fit for Generation-work; not doubting in the least but he has pretty Practice among the Seamens Wives at *Ipswich*. Those that are high with Pride and Self-admiration, are always affecting Novelties; this we may see by sweet *William's* Actions, who, because he cannot get a Name by any thing that's brave and honourable, falls out with his Reason, endeavouring to raise the memory of his Body by the Damnation of his Soul. As ever a Man should pretend to Sense, and commit such an Eternal Revenge on himself! I am in a maze, and can do no less than with the Royal Psalmist cry, *Let them be blotted out of the Book of the Living, and not be written with the Righteous*. Our Doctor harps mightily on the Errors and Ignorance

## The P R E F A C E.

rance of the Church of *Rome*, confidently pretending that the Church of *England* borrows the Doctrine of the Soul's Existence from them; but, as I said before, we receive it from God, and not from Men, therefore Doctor, to speak in the Prophet's Language, *Of whom hast thou been afraid, or feared, that thou hast lied?* Truly *Estibins*, none but ignorant Folks, bigotted to Superstition, can believe their Relicks of the Virgin *Mary's* Milk, our Saviour's Blood, and other Sacred things can be preferr'd so many Ages as are expired since that time without Corruption; the Church of *England* utterly abhorr's the Idolatry of the *Romish* See, whose Damnable Principles I am pretty well acquainted with (through my Conversation with several eminent Jesuits) but never imbrac'd any of them.

But the Doctor knowing the Immortality of the Soul was credited by the ancient *Heathens*, and fearing he should trepan his weakness if he shou'd put the Doctrine of the Soul's Existence altogether upon the Church of *Rome*, who can but derive those Principles of Faith which are true, from the first planting *Christianity*, he says the Papists borrow'd this Tenet from them; which Idle Assertion is sufficiently refuted in my second Section of this Discourse. Truly, *Psychalethes*'s plain Fustian, Jargon, or Canting, is not publish'd to set forth the Truth, but to conceal Falshood; and what can we expect from a Wretch that sorrows more for a Temporal Loss, than for the loss of his Soul? Nothing but Asserti-

## The P R E F A C E.

ons that are of a desperate Consequence, and destructive to Piety, Policy, and Morality. However, if we be in an Error in this Point, it is such an Error as we have sucked from Nature it self ; such an Error as is confirm'd in us by Reason and Experience ; such an Error as God himself in his Sacred Word hath revealed ; such an Error as the Fathers and Doctors of the Church in all Ages have deliver'd ; such an Error wherein we have the Concurrence of all the best Philosophers, both Natural and Moral ; such an Error as renders Men more Devout, more Pious, more Industrious, more Humble, more Penitent for their Sins. Would *Estibius* have us resign all these Advantages to dance blindfold after his Pipe? No, he shall never perswade us so much to our loss, though he's such a Beast as to say, *Man is like the Beast that Perish*, we are not bound to believe him ; but let him alone be holden with the *Cords of his Sin*. He may apply himself to the Illiterate, but despair of Success with Men of Wit and Learning. Alas, Learning is not to be put upon him, for which I have so much Reverence that I must needs own with Learned *Bacon*, That if Arms or Descent hath carried away the Kingdom, yet Learning hath carried the Priesthood, which ever hath been in some Competition with Empire.

I know, amongst the *Stoicks*, there are some Expressions that seem to depress and degrade the Soul as much, as others seem to advance, and exalt it ; for, though some

## The P R E F A C E.

some call it τὸ μέγε τὸ εἶδος, yet others, and among the rest Zeno ( the great Founder of that Sect ) terms it σύμφυτον τρέμα, and Σεμνὸν τρέμα, which our stupid Author of the Soul's Mortality finding it somewhere translated into English, catches at, and tells us, that the Stoicks hold the Soul to be a certain hot, fiery Blast, and Vital Spirit of the Blood ; whereas, at the most, they did only choose that corporeal Spirit, as *Vehiculum animæ*, a Chariot for a more Triumphant Spirit to ride in, the principal Seat of the Soul, which they did so much extol and deifie. But it is Doctor Coward's Ignorance, as well as Impudence, to suborn two or three Testimonies, or at least to tamper with a place or two, and then bravely to conclude, That without doubt it was the Mind of the Philosopher, which is not only against the stream of other Interpreters, but against the known, and Orthodox Principles of him that was wiser than to countenance such a Vanity as he is charged withal, by one whose very Conscience is defil'd. What a Pother our Doctor makes of his Holostatick Spirit, and the *Mens* mentioned in *Virgil*, in his *Eneid.* lib. 6. ver. 727. saying, *The Mind being a thinking, reasoning Faculty, actuates all Living Creatures*; that is to say, a Man has no Soul, but moves stirs, and speaks by vertue of this *Mens*. Now, this *Anaxagoras* (I know) did so totally ascribe all the noble Works of Nature unto the working of this *Mens*, which was his Philosophical Appellation of God, that they used

## The P R E F A C E.

to call him, *Mens*, in derision: But whether deserves most to be laugh'd at, our Physician, or the *Philosopher*, I leave the Reader to judge.

Upon my word, *Estibius* is put hard to his stumps, when he is forced to quote Texts out of the *Apochrypha* so often in his Book, which is nothing but a meer gallimaufry of Nonsense; we have the Canonical Scripture for our Faith, but the Doctor has none for his, unless he wrests it to a wrong Sense. Sometimes you shall find him wrangling with the *Schoolmen*, because he understands 'em not; then he gets to chopping of *Logic*, tho' at the same time he knows not the difference between *Genus* and *Species*, *Cause* and *Effeſt*, *Subject* and *Adjunct*, or between a *Syllogisme in Darapti* and one in *Felapton*. If our *Psychomisanist* or Soul-hater, understands *Dialecticks* no better, he is a meer scandal to *Merton Colledge*, in *Oxford*, where he fays he was Educated; they had better have taught him a little *Discretion*, which tho' it be none of the liberal Sciences, yet it is an Art that gives all other their Value and Estimation, and without which (as a Ship without an Helm, an Horse without a Bridle, or a blind Man without a Guide) Men do they know not what, go they know not whether, and instead of Steering a right Course run upon the Rocks of their irrecoverable Ruin. By and by, *Psychalethes* tells us, *Some whymſical Philosophers have conceiv'd*, That there is a Repository of Souls somewhere in the Universe, out of which when any Person is born, a Soul is taken

## The P R E F A C E .

taken to inform that Person so generated : But upon what grounds they should inform to themselves such an imaginary space to receive Souls into, or take them out thence to inform and actualate Bodies here below, I cannot tell, and do presume no Man can rationally believe any such Place. A Wizard, or some cunning old Woman dress'd in Man's Apparel ! I vow his Presumption hits right there, for I durst swear no Man of Sense is of that belief ; therefore he need not have troubled himself in telling us his Reason for not believing it, was, *Because neither from the Scriptures, Orthodox Fathers, or Church-Historians, as far as my knowledge of them extends doth it appear, that there was any such Belief of a Repository for Souls in the Primitive Church.*

Did you mark ( when he was talking of the *Fathers*, *Ecclesiastical Historians* ) the words, *as far as my knowledge of them extends*? That is but little God wot ; and I have that in my mind which gives me great suspicion that bold *Estibius* is but a Pretender to Learning ; having his Table spread wide with some Claffick *Folio*, which is as constant to it as the Carpet, and hath laid open in the same Page this half Year ; and perhaps may carry in his Pocket a *Greek Testament*, which he opens only in the Church, and that when some standers by is near. Yet this I must needs say in his behalf, that he is very critical in a Language he cannot conster, for sometimes you shall find him be comparing some Texts of the *English* Translation with the *Hebrew*, putting the Original Word in Common Characters, as he has found it

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## The P R E F A C E.

in other Books ; if he could have put it otherwise, I know his Ambition is such of being esteem'd Learned, that what *Hebreu* occur'd in his Book, should be Printed in its proper Characters, as well as the *Greek*, which last Language ( being a *Physician*) I believe he speaks many times when he knows not. The greatest of his Learning I suppose consists in reckoning up the hard Names of Diseases, and the Superscriptions of Gally-Pots in his Apothecarie's Shop. As for the Religion of our *Hobbify'd Gentleman*, I know not well what it is, he says: Dr. Brown has taught him not to owe his Religion to the Font ; but however let it be what it will, I believe it is a good quiet Subject ; you cannot anger him worse than with a Father's *dixit* ; and tho' he's a mere empty Wit, he is so self-conceited, as to have his Discourse all *Positions*, and *definitive* i Decrees, with *thus it must be*, and *thus it is*, and will not humble his Authority to prove it: Wherein the industrious Gentleman makes himself, with a great deal of endeavour ridiculous. If Impudence is a Virtue, *Esbicus* has his share of it, and durst with any Man (if he denies a Soul) deny his God too, as far as the Law gives him leave ; and go to prove you his Sin out of the Bible ; in fine, I'm apt to think his whole Life is a Question, and his Salvation a greater, which Death only concludes, and then he'll be resolv'd.

What, deny the Existence of the Soul ?  
O unpardonable Heresie of the first Magitude ! Rebellion against the Catholick

## The PREFACE.

Church ! Away with such presently to the Inquisition of Truth, deliver them up to the secular Powers, bring Fire and Faggot immediately ; no Punishment can be bad enough for those that would oppose right Reason : Alas ! true Religion never was, nor will be, nor need be shy of sound Reason, which is thus far *Lumen dirigen*, as that 'tis oblig'd by the Will and Command of God himself, not to entertain any false Religion, nor any thing under pretence of Religion, that is formally, and irreconcileably against Reason ; Reason being above humane Testimony, and Tradition, and being only subordinate to God himself, and those Revelations that come from God : Now it is express Blasphemy to say, that either God, or the Word of God did ever, or ever will oppose right Reason. God being Truth it self, an eternal, immutable Truth ; his Word being *vehiculum veritatis*, and all Revelations flowing from him, shining with the Prints, and Signatures of Certainty ; hence it is that his naked Word is a Demonstration ; and he that won't believe a God, is worse than a Devil, he is the blackest Infidel, that was e're yet extant : For James tells us, the very Devils *believe and tremble*.

Solomon saith, *Wisdom is too high for a Fool* : Therefore I do not in the least think *Eustibus* is troubled with much of it ; and if by any Conversation among wise Men he has acquired any thing above his Capacity, it must needs look in him, as *annulus aureus in naribus suis*, i. e. *anglice*, for fear the Doctor should

## The P R E F A C E.

should not understand me, like a *Gold Ring in a Sow's snout*: I would not have him be angry for being so familiar with him; if he is, I advise him to try Monsieur Peiresk's Experiment, who putting a *Louse* and a *Flie* (two Creatures I suppose the Doctor is not without sometimes) into a *Microscope*, he observed, that the *Louse* growing angry, his blood ran up and down from head to foot, and from foot to head again; from whence he may (with him) gather how great a Commotion of Humours and Spirits, and what a disturbance of all the Faculties, Anger must needs make, and what Harm that Man avoids who shuns Passion. Yet I have no reason to be guilty of much good Meaning to his Welfare, seeing he is one of those *blind guides, which strain at a Gnat, and swallow a Camel*. However Christian Charity obliges me to tell our Doctor, *Woe be to them that devise iniquity, and work evil upon their beds*: Because another Prophet says, *the haughty shall be humbled*. I would willingly have my advice be taken into Consideration by *William Coward, alias Estibius Psychalether*; well aday! methinks *alias* doth sound so scandalous in my ears, it being commonly apply'd to Men of ill Fame, that *preesthee* get a couple of Names more, and then you will equal *Hamet Ben Hamet Ben Haddu Otter*, once Embassadour from the Emperour of *Fez and Morocco, to the Court of England*; then he may be thought to come of *Pagan Extraction*, and so the more excusable for his ill Principles.

## The P R E F A C E.

Well, prove as much as you can by Arguments and Demonstrations the Existence of the Soul, the Doctor says, they shall never pass with him; he will still be raising his Batteries of unaccountable Nonsense against solid Reason: But I guess *Estibius* being sensible, that the Servant which knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, so he fears the Verity of the Soul's Existence, and heartily wishes (as he writes) there was no Truth therein. But taking no notice of *Coward's* false Grammer, wrong Citations, both of Scripture and humane Authors, and bad Orthography, I shall only request of him to say, *Isaiah's* words *I have laboured in vain*, I have spent my strength for nought, and in vain, for on my word that expression is very applicable to his present Condition; for all his weak Arguments and Cavils are meerly ignorant, and inconsistent with Reason.

Could *William Coward* dream that he only hath the wit to insult over our Faith? Or doth he doat that he is a Man of that Composure of Person, and Parts, that he is shot-free from all the Darts of *Rhetorick*? Could I but match him in prophaneness of Spirit, and error in Judgment, I could repay him home near from all the Topicks of *Rhetorick* which *Cicero* useth in his *invective Orations*: He might easily have predicted some body would shew him his Folly, least he should be *wise in his own conceit*, and endeavour to convince him of the Viciousness of his Errour. Truly I pity the Reader that

## The P R E F A C E.

that follows him ! And had it not been for the sake of those Men that might be in danger of being led away with his damnable Impostures, I should never have accounted *William Coward* worthy any thing that might be called a *Reply*, or *Survey*; for it is wittily observed by *Ovid*, that it was too much Honour for *Ulysses*, being a *Coward Doctor*, [not Doctor *Coward*] that he might but contend in words, with valiant *Ajax*: Besides it is an oversight in taking notice of such a frivolous *Antagonist* as our *Physician*, because it may perhaps teach Men to think *Coward* is some Body, when he is no Body. But what care I, if his Heretical Bravadoes do raise a great Dust, and cast a Fogg before the Eyes of Men partially passionate, so long as it looses with Men of a pure Judgment in the credit of the Cause. And can I but wonder at the Doctor's audaciousness that will appear in Print, in the Defence of a Doctrine that is thrice worse than diabolically wicked ! And as much admire at his foolhardiness in quoting the Word of God in Vindication of his Error; when at the same time it will puzzle his Brains, and all that dare or will take his Part to make any one of those Passages of *Scripture* (he brings to confute the Immortality of the Soul) to serve in the least for his turn, as it is proved hereafter. But what should incite *Estibius* to rack his Thoughts to prove a Thing that is not *in rerum natura*, or *in posse*? It must be, because he knew not the worth of Souls; or, because he

## The P R E F A C E.

knows not the Rules and Fundamentals of the Christian Religion ; let him not be angry I plainly tell him so, for plain dealing is best among Friends : And if he did, he would have been so far from writing or speaking against it, that he would have been more furious and hot with any one that should have condemned it, than I am with him. Doctor *Coward* speaks *Rhodemontadoes* enough, but quotes as little for them as ever I saw one ; they that are so bewitched as to be his Pupils can't find stuff enough to make a *Cloak for their Sin.* Fie ! fie ! *William* go off the Stage for shame.

But that the *Scriptures* being translated are of great Consolation to true Believers, or else I could yield with the Church of *Rome* not to have the *Bible* in *English*, because every vulgar illiterate Fellow expounds it according as his Ignorance directs him ; which has been the occasion of so many *Hereticks*, all pretending equally to it, for defence of their Novelties and Heresies ; no one of them ever yielding to the true Interpretation thereof ; and then too *Psychalithes* has been at a *Non-plus* for Proofs without one to construe it for him in his Mother-Tongue. And heartily sorry am I, that we have no Restrictions upon the Press at this time of Day, for then had his *cretian* *Treatise*, which makes a Parity of Souls between Man and Beast, been stifled in its *Embryo* ; Doctor *Coward* ( poor passionate, ignorant Dotard) is an unfit Piece, the Lord knows, to write Confutations : 'Tis true, he doth bellow

## The P R E F A C E

bellow out his high Thrasional Braggs ver-  
bis sesquipedalibus without measure; That he  
dares to undertake to defend his Opinion of the  
Soul's Mortality against all the Divines in Eng-  
land put together. But such an impudent ex-  
pression (if he meant not only to dare but  
to do it) never came out of the Mouth of  
one that was a Scholar indeed, and morally  
in his Wits, upon any Dispute whatsoever:  
This conceit of his insufficient Abilities  
makes him only to be laught at; and who  
can help it, if a Man will *volens volens*  
break his own Neck, when there's no occa-  
sion for it.

Master *Estebus* is very apt to make, in his *Canterbury Tales*, very slighting Speeches on  
Men of greater Parts, and Learning than  
himself; but he had least Reason of any  
body to reflect on great Men, since he is so  
simple as to go a great way about to prove  
the Soul is *non ens* by *Nonsense*; I vow, my  
Soul loaths the silly Weakness of his Pre-  
sumption, and shall kick it off for naught.  
Our Physician (who, I believe has not learnt  
the Art of Memory, by the vain Tautology  
which bedawbs his infamous Book) thinks  
surely he has none but Fools to deal with,  
that they know not what the Dictates of  
right Reason Be, without his making the fol-  
lowing Harangue; *The Dictates of right Rea-  
son are certain Rules agreeable to the Nature of a  
rational Creature, by which it judges of the  
Truth or Falsity, Congruity or Incongruity of an  
Action, or Thing with human Understanding*:  
Alas! he need not have given himself the  
trouble of two or three Hours searching

## The P R E F A C E.

some Book for this Definition; for we knew so much without being beholding to him; and since he knew so much from another hand, and acknowledges it for Truth, I think him the more blameable for his absurd Notions: Remember Doctor the great Apostle tells you, the Mystery of Iniquity doth already work: only he who now letteth, will let, until he be taken out of the way; that's a Text for him to meditate upon, who is perverse in his ways.

Then to prove there is no Distinction betwixt a Man and a Beast, that's very comical in the Doctor, to bring his near Relation Balaam's Ass to avouch his Tenet; by which Beast's expostulating thus with his Master, *What have I done unto thee, that thou hast smitten me these three times? Am not I thine Ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee?* and Parrots talking, Estibius says, *That it must at least make the Psychomuthists own that the Act of Reason, or reasoning in some particular Cases doth not necessarily imply an immaterial Substance to be its Foundation, or Author.* But pray what force has this Text against the Existence of the Soul? None, as I see; tho' the Doctor has the unparallel'd impiety to proclaim we must own what he said above, or else that God sent a rational Soul for a little time into an irrational Ass; a strange Conjunction which we make an Admiration of as well as he. O lump of Illgodliness, that voluntarily evades his Salvation, and obstinately swims against the Stream of Truth; yet like the Scribes, Pharisees,

## The P R E F A C E.

riees, and Hypocrites, he would outwardly appear righteous unto me ; thus they beguile the Simple, but their Hypocrisie can't be hidden from the Knowledge of God ; which you may see hinted on, in my Dom Quevedo burlesqu'd, pag. 152.

— These Hypocrites a while  
The ign'rant People may beguile,  
Yet slender Proof is their Disguise,  
Against the great Almighty's Eyes.

Because St. Paul bids us, *Quench not the Spirit*, our worthy Doctor is resolv'd to stifle it with detestable Errours ; and, *fide graca*, will assure his Readers they have none ; but as he contradicts the Truth, so he often contradicts himself in his Discourse, forgetting *Mendacem oportet esse memorem* ; 'tis said of *Piere Daubignie*, the French Jesuit, thanked God, that he had a singular Gift of forgetfulness ; that, what he heard in Confession, it presently ran out of his Memory : Just such a Memory is our *Estibius*, endued with, for what he says in one Page, he either contradicts, or repeats over again (as I told you before) in another. Now if the Doctor will not be reformed by me, since he is detected in his Folly, his Ignorance deserves no less Punishment than to be sent to *sustitudinas, ferricrepemas insulas, ubi vivos homines mortui incursant boves*. Whoever learns Doctor Comard's Doctrine, will be put to unnecessary Charges, in going to such a Master as *Timotheus the Musician* was, who took double pay of his Schollars, for unteaching

## The P R E F A C E.

unteaching them what they had learnt of others. As to my Book, I could have added a great deal more, but what is already written hath been so duly pondered by several Learned, and Reverend Personages, That, to add any more to that which has been most exactly discussed, were to offer, *post Protagonem lineam ducere*, to draw a Line after the most curious Painter; but being not ambitious of popular Applause, I shall make no Apology in the least for what I have here published; only shall make bold to say, I have not built (as you have like the foolish Mah in the Parable) my House upon the sand, tho' done at those vacant Hours which I could in three Weeks spare from other business. The Doctor would fain be nibbling at Scholastical Subtilties, and Metaphysical Disputes, but he does it so gingerly, and with so much Caution, that he's afraid of pricking his Chops; which matters being above his Sphere, he gapes and stares at them, and when he presumes to discourse Philosophically, he is still there where he was at first, which is only *procedere in gyro*, to run a Ring, and get no Ground at all. Truly the Doctor can't say with the Prophet, *The Lord God hath given me the Tongue of the Learned*, that I should know how to speak a Word in Season to him that is weary: For this odious Work of his has bewray'd his want of Learning much; his Book (to use Jeremiah's Words) is altogether brutish and foolish; the Stock is a Doctrine of Vanities: Which whosoever follows, is as much in the wrong.

## The P R E F A C E.

wrong, as if he had suffer'd his Mouth to Sin, by wishing a curse to his Soul.

Now our brave *Psycbalethes* has not only the Knack of false citing Authors, but likewise the knack, or rather Ignorance of altering the meaning of them, either in the alteration of Words, or leaving Words out in the Matter he quotes; for caution sake I shall give notice of one pretty near the beginning of his own vain Book, that whosoever can employ their time no better than in perusing it, may take notice of all his slips before they reach *Fins*. When he cites a place in *Juvenal's Fifteenth Satyr*, he puts, I saw it in the Manuscript written by himself.

*Melius nos*

*Zenonis precepta movent; non omnia quedam*  
*Pra vita facienda putat:*

for *Melius nos*

*Zenonis precepta monent, nec enim omnia quedam*  
*Pra vita facienda putat:*

I should not have been so critical as to have taken notice of *movent* for *monent*, if that had been all, because a literal Fault may often escape the Press; but when he alters his Author's Words in putting *non* for *nec*, and makes leaving out a Word in so short a Citation, as putting *Non omnia quedam*, for *nec enim omnia quedam*, I think he ought to be detected in his sinister Practice of abusing Authors at that rate; and I must needs say, I believe that that witty *Satyrist* knew as well how to write Sense, as our Physician doth to play at Bo-peep with an Urinal.

There's

## The P R E F A C E.

There's nothing of Wit throughout his idle Sheets, and yet for what stuff is in it, he was forc'd to play the *Plagiary*; the Reason why I have this Veneration for *Estibius*, as to paint him in his own Colours, is, because having two or three Hours Discourse with him one Night, whilst he was in agitation of having his nauseous Treatise Printed, I strictly examin'd him about his cursed *Genet* of the *non-entity* of Souls, but his defence for it was so weak, that a Child but just enter'd into the Rudiments of the *Latin Tongue* might have confuted him; and seeing his Impudence was case-harden'd, I blusht for his Ignorance my self. But by the way, I shall tell you one of his frivolous Reasons he gave me for the *non-entity* of Souls, which is this, *That* (as the Divines of the Church of England hold) the wicked Soul receives after it departs from the Body its particular *Cursedness*, where is the Parity of God's Justice that Men for one and the same Sin shall be punish'd more than another; as for example Cain, whose Case is very hard, if he has been punish't upwards 5000 Years for his Fratricide; and another that commits the like Crime at this time shall have so many years the less Punishment; wherefore this inequality of Justice is sufficient to shew we shall have no Souls till the Resurrection. A very pretty Reafon! upon my word this was not spoken like a Physician, rather like an Apothecary, as the saying is. Pray Reader behold the matchless Prophaneness of *Psychalethes*, to prove a Lie he calls the Justice of God to an account;

## The P R E F A C E.

O Presumption, never to be forgiven ! that durst attempt to question the Justice of that God, who of his own absolute and free Authority, Reigneth and Ruleth as Lord and King over all Creatures, visible and invisible ; having both the Right and Propriety in all things, as from whom, and for whom are all things : As also such a plenitude of Power, that he can Pardon the Offences of all whom he will have spared, and subdue all his Enemies whom he will have plagued and destroyed, without being bound to render any Creature a Reason of his Doing, but making his own most Holy and Just Will, his only most perfect and Eternal Love. Therefore whatsoever God shall be pleased to do, which we may think is Injustice, is really Justice. If God is pleased to Damn the Righteous, and Save the Wicked, it is Justice in him ; though we are assur'd God is more Merciful, for his Justice is his constant Will, whereby he recompenceth Men and Angels according to their Works ; whose punishing the Impenitent according to their Deserts, is called the Justice of his Wrath ; and rewarding the Faithful according to his Promises, call'd the Justice of his Grace. So if *Cain* could be so Impious as to deface the Image of his Creator with the Blood of his Pious Brother, where is the Imparity of God's Justice, in severely punishing him for first introducing so barbarous a Sin among Mankind ? All the Doctor's Prophane Thoughts avail him nothing,

## The PREFACE.

thing! ; and I hope none will be so posseſſed with the Venom of his Nonsense, as that they may be ashamed to yield themselves unto the Lord, and enter into his Sanctuary, which he hath Sanctified for Ever.

Now, as John, in his first Epistle says, *these things have I written unto you, concerning them that seduce you, with strange Notions*; I would not have Men fall out with a quiet Conscience to please the ambitious Design of a Fellow, that leaves his Salvation at six and sevens, and looks upon a future Happiness to be as mean as his Reputation; indeed the *Warden of the Fleet* may thank good Fortune in that Dr. *Coward's* Body has Existence, tho' he says his Soul has none, or otherwise he would be at a great loss when he looks after him for Chamber Rent; I'm sure his *Bacchus* like Carcass is of some Substance, or else the *Bailiffs* could never grasp it so often as they do; for *Psychalethes* loves dearly to be in all Peoples Books, and is of that mild temper, that he would never be out of them by his good Will, especially, if he had but *Gyges's* Ring to wear. Meer Compassion obliges me not to expose all his wilful Failings to this large Town, because he is already better known than trusted go where he will. He would be a good Servant to the *Theatre*, for he plays *Jago's* Part naturally; however leaving his knavish Tricks, I must have another bout with him, concerning his Ignorance; he's as little acquainted with the *Rabbinical Learning*, and Knowledge in the *Oriental Languages*,

## The P R E F A C E.

Langages, tho' he pretends to it, as he is with his Practice; and wants as much of great Parts, as he does of his Wife's great Portion; indeed, had it not lookt more like Ostentation, than any thing else, to have quoted Chaldean, Syriack, and Arabick Authors in a Treatise so small as this, or, otherwise I should have shew'd their Opinions upon the Immortality and separate Existence of the Soul, as well as demonstrated the meaning of the Word Soul in the different Translations of those Bibles. Upon my word the only wittiest thing that ever our soulless Doctor can brag of, is his wire-drawing the *Printer* in to finish his stivolous Book, without Money; one while promising him ten Pounds; another while more as soon as he had received eight hundred Pounds, which he was shortly to receive in *London*, but only it was not coyn'd yet; now and then desiring Mr. *Typographer* to help him to a *Coachman*, to drive a *Wheel-Barrow*; which specious pretences made our irreverend Doctor be taken for a great Man; so he might have gone on till this day, if *Finis* had not reveal'd the Author's Poorness, and hedg'd in the Bookseller to be the Paymaster for that new *Dress*, which *Coward* thought would have been the *Brat's* Ornament; as well as his Credit. This Book of mine had seen the light before now, it being finisched within a day or two after *Psychal-letches* Work came forth, to proclaim his Vanity and Ignorance to Mankind, but it being under the Lord Bishop of *London's* perusal, this six Weeks, that was the Reason

## The P R E F A C E.

we could not oblige the World with it till now : However we hope it is not yet too late to find a kind Reception from the Learned ; it being chiefly design'd for them ; not, but that Men of mean Judgments may gather Strength enough from it ; to cope with any Antagonist that assaults their celestial Welfare with Arguments as insignificant and slender as old Wives Tales. I advise the Doctor never to appear in Print again, unless he handles Controversies better than he has hitherto ; but how can we expect any other than Bombast from one, who so unluckily has hit on a feign'd Name , from which we may truly gather what he is ? Let's see, *Estibius Psychalethes* he calls himself ; I , I , *Estibius Psychalethes* ; out of which one may, by way of *Anagram* pick, *Hic est Hebes*, i. e. The Doctor's a Dunce. An unfortunate Name for our Author to choose ; prethee Coward change it, turn *Anabaptist*, and wash it off at *Horsley-Down* ; for, though you are not at Years of Discretion to be dipt, yet, I'm sure you are at Age, being older than your Doxey, whom I take to be past bringing a Charge to the Parish.

By the way, I must own, I am very well assured, that some Learned Men of my Acquaintance will be very much surpriz'd (though at the same time glad) to see a Book of this Nature come from me ; considering how prone (O ! to my Discredit be it spoken,) I've been to *Atheism*, and have given them cause many times, with *Festus*, to cry out, *Thou art beside thy self* ;

much

## The P R E F A C E.

much Learning doth make thee Mad. But, whether a Conceit of too much Knowledge, or the Spirit of Contradiction did incite my Ambition to display the Trophies of Wit and Gayety, in that most damnable Error of denying a Deity; rather than give a true account of that Gift of Reason (with which it had pleased my Maker to endue me) to the Benefit and use of Men less knowing, I need not to confess; for I own my self in a Fault, and so throw my self on the Mercy of the Judicious to censure me as they shall think fit. When I came to be sensible of my slip in the Path of Salvation, I was wont to reflect on Learning as the cause of it, and have thought the Ignorant in a more happy Condition; with Augustine often owning, *Surgunt indocti, & Cælum rapiunt, & noscum Doctrinis nostris sine corde, ecce ubi voluntamur, in carne & Sanguine.* But considering Learning is the only Jewel in the World, provided a right application thereof be made, I laid by my disrepect of it, and was resolv'd to put that Talent which I enjoy to a right use; For unto whomsoever much is given, of him shall be much required: And because, That likewise Joy shall be in Heaven over one Sinner that Repenteth, more than over Ninety and nine Just Persons which need no Repentance. I have been one of those Fools, who hath said in his Heart, there is no God, yet now Mr. Psychalethes may see I make an Ingenious Confession of my Errors, and publick-

## The P R E F A C E.

ly recant any Tenet not consonant to the Faith of the Church of *England*, as by Law now Establish'd, but the older he grows, the worse he is, he'll never Reform; and though his Years have ran a great Course towards his *Exit*, yet he heeds not his latter End, but continues to perswade the Ignorant, That we borrow a principal part of our Belief from *Infidels*; when, at the same time I may positively aver (without any breach of good Manners) we never had any People (in corners of the World, most remote from Christianity) half so Heathenish as Doctor *Coward* himself.

If we have no Souls Existing in us, where are they? And where do they Dwell? Surely the Doctor, to make his Assertion good, must be forced to grant there is a Repository to keep Souls in, till the Day of Judgment; out of which when any Person is Born, a Soul is taken to inform that Person so Generated, or else we shall have a Creation of Souls at the Resurrection; when instead of Judging Man, the Creator must be put to act the Sixth Day over again. Now, if there is any Repository for Souls till the last Day, I advise *Psychalishes* to procure, if he can, either for Love or mony, the Perspective Glasses with which *Galileus* was wont to descry Mountains in the Moon, to shew the Incredulous where their Souls are hovering about the Universe, which Satisfaction may be a means of obtaining some

## The P R E F A C E.

some Converts. And if Souls are thus Existing without Bodies, in what an Agony are those Æthereal Substances, (not being privy to the Secrets of God) for fear which of them must be united to the Bodies of the Blest, and which to the Damn'd, at the Last Day; the Non-science whereof must needs be a second Hell where ever they are residing. But since I talk here of a Repository again, my Memory calls me to Mind the Doctor's Knowledge of the Fathers afresh, in whom, he said, he could find nothing of a Repository for furnishing Bodies with Souls as they are Born: Now I'll shew you, if he had read *Origen* well, he had found that he was much taken with that *Platonical* Notion, and though he doth a little vary from *Plato* in a Circumstance or two, yet in recompense of that, he gives you this addition and Enlargement, That according to the Carriage and Behaviour of these naked Spirits before they were Embodied, there were prepared answerable Mansions for them; that such a Soul as had walk'd with God acceptably, was put into a fairer Prison, was Cloathed with an Amiable and Elegant Body; but that Soul which had displeased, and provoked its Creator, was put into a darker Dungeon, into a more obscure and uncomely Body; by which Opinion, one would think, that that Father had scarce read *Genesis*; he doth in this so contradict the Sacred History of the Creation; and up-

## The P R E F A C E.

on these Academical Fictions was built the tottering Superstructure of connate Species.

Thus we see how far Doctor *Coward's* Knowledge of the *Fathers* extends, that could confidently aver, none of them held a *Repository* of Souls; but passing his Ignorance of them by, I shall see how the Supposition of Creating Souls for Bodies at the Resurrection will hold water. If Souls are to be then Created and United to Humane Bodies, I might, provided I had the unheard of Prophaneness of Doctor *Coward*, ask too, where is the Parity of God's Justice, in infusing Souls into wicked Bodies to be Damn'd for that which they never knew of? But, this is so plainly confuted by that Saying of St. *Paul* to the *Galatians*, *The Flesh Lusteth against the Spirit, and the Spirit against the Flesh*, which positively proves the present Union of the Soul and Body, that I need not insist any further on this Subject. Only I must tell my Reader, that our Understandings, by the most unhappy Fall of Man being Eclipsed, as well as our Tempers Infirm'd, we must betake our selves, to ways of Reparation, and depend upon the Illumination of Godly Endeavours; for, thus we may in some measure repair our Primary Ruins, and build our selves Men again; but not without Souls, as *Estibius* vainly teacheth such Fools, that are covetous of crediting a Blockhead, who obeys not the Word of God,

## The P R E F A C E.

God, or Dictates of Right Reason ; and who obstinately neglects the Cries of Faith, to fail, not only in the trust of his own Undertakings, but in the Intention of Happiness it self. And I sincerely wish, that no *Christian* imbibe those audacious Assertions, which must be hatch'd in those Times which the *Greeks* themselves (though given to great *Mendacity*) call'd *MūSicor*, that is made up, or stuff'd out with Fables. Let every Man, for the security of that Soul, which is certainly Existing in him, call often upon his Maker, , who comforts such in the following Endearing Words of Loving Kindness, *I will be with him in Trouble, I will Deliver him, and Honour him ; with long Life will I satisfie him, and shew him my Salvation.* Never be Bug-bear'd with the Miscellany of Cramp-words, he hath huddled up without Order, such as *Corpus organicum, Glandula pinealis, substantia Immaterialis, Aflatus, Insensibilis materia, Ovaria, Punctum saliens, Aetus, Individuum, Quoad astus, Quoad objecta*, which, and the like Terms he knows no more how to apply to a right use, than he doth his *Druggs* ; *But stand fast in the Faith, quit you like Men, be strong, for the Lord will place Salvation in Zion, in spight of all your Enemies.*

Hold, now I think on't, *Ethibius* hath not held that Souls are waiting for an Union to our Bodies at the Resurrection, or that they shall then be Created

## The P R E F A C E.

for us, but rather worse ; for he makes Beasts of Men, and says that, that which we term the Soul shall cease to be when the Body dies ; so, we shall have at this rate, two Resurrections at the Last Day, one of Souls, and the other of Bodies ; a pretty Thought for Oliver's Porter that was in Bedlam Twenty Years, I vow ; and were all the Nation as great Fools as Hare-brain *Psychaleshes*, no doubt of't, but he might procure a Convocation to alter in our *Credo*, the Article, *The Resurrection of the Body, to the Resurrection of Body and Soul*. However Reason being the very Root of our Natures, and the Principles thereof common to all, what is against the Laws of true Reason, or the undeceived Understanding of any one, if rightly apprehended, must be disclaimed by all Nations, and rejected even with Mankind.

Indeed our *Pseudo-Prophet Coward* is a meer *Ignis fatuus*, a *Flash*, having no object of Sense in him ; and were there any of those sorts of Academicks now living, whose Motto was, 'Οὐ ναταλγεῖται that is, they could not *grasp*, or *comprehend* any *Object*, they would rightly have applied it to Doctor Coward, for they could have found nothing about him, but the shadow of Nonsense (though I said before some might *grasp* him) which they could never catch, or come near. As I hinted before, he holds this Opinion more for Fame than Conscience sake ; for he has bragg'd, his Book would stagger the

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## The P R E F A C E

vulgar, confound the Learned, puzzle our Divines, and is so much Opinionated as to say, no man in *England* could answer it; or if any do pretend to answer it, they cannot confute it; and it will make such a Noise in the World, that his Name would be noted by it. Now, as to be taken notice of is his aim, I hope all Learned Gentlemen, for the future, whether of the Clergy, or the Laity, will frustrate his Ambition, by burying it in Oblivion; but for all his brave Alls, so rare as he reckons it, he could get no Bookseller to buy the Copy; he is at the Charge of Printing it himself; and if he is taken notice of, I suppose it will be upon no other account than to suppress his Heretical, as well as Scurrilous Treatise, and have him severely handled for his Impudence.

Furthermore, *Estibius Psychalethes* in his Compound of Foolishness, gives several Objection sthat may be urged against his Opinion, and then answers them himself; to be sure he doth not handle the Objections so strong against himself as his Opposite would do, and therefore he can easily confute them; but to see how nonsensically he answers that one Text of Scripture, where *Christ* tell's the Thief, Verily I say unto thee, *To day thou shalt be with me in Paradise*. One might Swear, without danger of being Perjur'd, he was the greatest Fool in Nature; I am almost ashamed to mention his Ignorant

## The P R E F A C E.

confuting that Objection, but only to let the World guess what the rest of his Work must be, if that's so bad. Why, in answer to that, he says, That when Christ spoke those Words, *To Day thou shalt be with me in Paradise*, that Christ did not mean the Thief should go just then with him to Paradise, but within a little while. O abominable Absurdity, and horrible Impudence! that he can presume to tell *Christ's* Meaning, and make our Blessed Redeemer guilty of the *Jesuites* wicked Mental Reservations; that the Son of God (who came to Save the World, and to be sure felt the greatest of Tortures when that piercing Cry, *Eli, Eli, lama Sabachthani*, proceeding from his Sacred Mouth, which never Lied) should at his Dying Hour Equivocate with the Penitent Sinner. Well, but suppose Christ did, (as he did not) mean within a little while, I hope then, that little while is Expir'd long before the Revolution of all these Centuries which are past since his Passion, so they are got to *Paradise* at last; then *Coward* confutes his own Doctrine if he grants this; for he says, the Soul shall cease to be till the Resurrection. But perhaps the Doctor quibbles with us, and by his *Little while* means till the Resurrection; using time, as the Prophets are wont, who put sometimes Days and sometimes Weeks for Years. Besides, I can't see upon what Grounds he can build so foolish an Interpretation; the Original

## The P R E F A C E.

is, ἀπόλος Λευκοῦ σοι, σύμμερον μετ' ἐμοῦ ἐστιν  
τοῦ προσδεῖτος, now I can find no  
Criticism in it, for, σύμμερον is in that  
place meant immediately to Day; but this  
Text is so plain against him for proving  
the Soul's Existence, that he cannot tell  
how to slip his Neck out of the Halter,  
so thinks a simple Excuse is better than  
none: And indeed, I believe he sets as light  
by the Evangelical Histories as Pope *Leo*  
the Tenth, who could prophanely say to  
Cardinal *Bembus*, *Quantum nobis & nostro*  
*cœni profuerit ea de Christo fabula satis eff*  
*seculis omnibus notum*: It's known evidently  
to all Ages, how much this Fable of Christ  
hath been profitable to us, and our Clergy.  
And the best Evasion of that Text he could  
make, was with *Apollinaris*, to hold, that  
Christ was a Man without a Soul.

Poor Ignorant Wretch! Does he think so  
many great Men, of extraordinary Parts  
and Learning, that have been, and are still  
in the World, would unanimously hold  
the Existence of the Soul if they were  
not sure of it? Does he think that  
Belief would have gone through so ma-  
ny Ages till this time, if it was not  
founded upon infallible Demonstrations of  
Truth? He must be much beside himself  
that thinks otherwise; Impudence and Im-  
purity must needs inspire his base, more  
haughty, and most Ambitious Second  
Thoughts to raise an Insurrection of abo-  
minable, as thrice as great absurd Notions  
against a Tenet which is as really true as

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## The PREFACE.

the Gospel; and which was plainly handed down to Posterity from the very first Ages of the World, by the Blessed *Patriarchs*, *Wise Prophets*, and *Holy Apostles* of the *Catholick Church*. And moreover, as obstinately as he holds the Mortality of the Soul, I durst tell him, he dare not feel the Rage of Persecution in that Erroneous Faith, I advise none to believe him, for Souls Men have for certain, and ought so to Live, as if they were to be yielded up every Minute; so Praying all Men may never distrust the Certainty thereof, I conclude with that of the *Apostle*, *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, Amen.*

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THE

THE  
A U T H O R S  
Which are Cited in this  
T R E A T I S E.

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Baily.  
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<i>Feltham.</i>	<i>Junctin.</i>
<i>Fernelius.</i>	<i>Justin.</i>
<i>Ferrarius.</i>	<i>Juvenal.</i>
<i>Ficinus.</i>	<i>Keckerman.</i>

*Lactan.*

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THE

# Contents.

Sect. I. **P**roving from the Holy Scriptures the present Existence and Immortality of humane Soul.

Sect. II. Proving by the Belief and Consent of Heathens, an Immortal, and Immortal Soul to be now Existing in Man.

Sect. III. Proving from the Fathers of the Church, as well as from Modern Writers, an immaterial, Immortal Existence to be united to Man.

Sect.

## The C O N T E N T S.

Sect. IV. Proving by Philosophy  
the separate Existence of the Soul.

Sect. V. Proving by the Dictates  
of Reason the Immortal Im-  
mortal Existence of the Soul.

Sect. VI. Pious Considerations on  
the four Last Things that ought  
to be by every Christian often re-  
membred, viz. Death, Judgment,  
Heaven, and Hell.

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# PSYCHELOGIA; OR, A DISCOURSE

*Proving the Immortal Existence of  
Humane Soul to be united to Man  
at his Birth.*

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## SECT. I.

*Proving from Scripture that Immortal  
Soul in Man.*

**H**E GOD has implanted in our Natures a certain Force of assenting to some most universal and known Propositions of Truth; which he that believes not, seems to have shaken hands with his Conscience, and bidden adieu to the proper Force of his own Nature. Now those Axioms which lean upon the Authority of Holy Writ, the Opinions of the Learned,   
B *Heathens,*

Heathens, the Antient and Modern Christian  
 Writers, Philosophy, and the Dictates of Na-  
 tural Reason, must certainly be infallible;  
 among which is this, viz. *That the Soul is  
 immortal as soon as it is united to the Body of  
 Man*; as shall (in this Section) be prov'd  
 from Scriptures, which we may be sure is  
 the Word of God, from the Excellency  
 that it hath above all other Books; from  
 that Necessity that lies upon Men to have  
 this Book above all other; and, as *Armand*  
 says in his *Fides Catholica*, Chap. 3. Sect. 7.  
*None but God can be found out to make them*;  
 And his Reasons are these, viz. "If he was not  
 " the Writer of them, either Angels, Beasts,  
 " or Men must; but, Angels made it not;  
 " for then it was either made by them al-  
 " together, or by some Part of them: But,  
 " not by them altogether; for then in some  
 " place or other this had been discover'd;  
 " the Angels would have told the World  
 " before this time, that it was compos'd  
 " by them: They would have discover'd to  
 " to the Sons of Men by some Means or  
 " other, that they were beholding to them  
 " for these Comfortable Words. Neither  
 " can the Scripture be suppos'd to be made  
 " by one part of them; for then either they  
 " must be made by the Fallen Angels, or  
 " the confirm'd Angels: but, not by the  
 " fallen Angels; the Devils are more sub-  
 " tile than to destroy their own Kingdom,  
 " to give Weapons to overcome themselves:  
 " Satan hath more Policy than to reveal  
 " how Men shall avoid his Snares, escape  
 " his Traps, overcome his Temptations,  
 " prevent

prevent his Ambushments, frustrate his  
 Watchings, and disappoint all his Pur-  
 poses: Every Line of the *Bible* tends to  
 the Ruine of his Kingdom; every *Verse*  
 in it is his Neck-*Verse*: Would he have  
 had himself known by no other Name,  
 than a Liar, a Serpent, a Dragon, a roar-  
 ing and devouring Lyon, a Deceiver,  
 an Accuser, an unclean Spirit; if he  
 had gone to set himself out into the  
 World? It will follow therefore it was  
 not them. Neither was it made by the  
 Confirm'd Angels, for they acknowledge  
 themselves our fellow Servants: *Rev.* 19.  
 10. and 22. 9. Being therefore profes-  
 sedly our fellow Servants, they could not  
 make Laws to restrain us from our De-  
 sires, nor enjoin us from performing a-  
 ny thing that our own Hearts lusted af-  
 ter; neither would Men acknowledge  
 the Angels in this Case to be their Su-  
 periors.

Beasts did not Write it; It is to be  
 hoped that the Reader is so much a Man,  
 as to understand Beasts or Fowls Com-  
 pos'd not that Work, their irrationality  
 shews sufficiently their impossibility.

Men did not do it; There is but Man  
 to be thought on as the Author of this  
 since Angels are known not to do it. And  
 yet apparent it is, that Men had no  
 hand in it, for then either it must be  
 done by Men altogether, or by some  
 Men: But, not by Men altogether;  
 Where was that Meeting, and in what  
 Country is that Place, that Mankind

gathered themselves together, to make  
 Laws against themselves, to bind their  
 own Hands to their own Feet; nay, to  
 crush their own Hearts; yea, which is  
 more, to dooin themselves to the ever-  
 lasting Flames, for doing that, that above  
 all things is most pleasing to themselves?  
 What time of the World was this Meet-  
 ing in? What Histories mention of it?  
 What Generations was then living, and  
 who called this Assembly together?  
 What makes this Age to tye themselves  
 to those Laws made by their Fathers,  
 since they are Dead and fallen Asleep?  
 Neither was it done by Men apart; for  
 then those Men that Composed it, must  
 be either Good or Bad: But Good Men  
 would not do it, for then they ought to  
 have been speakers of the Truth, they  
 have kept the World in Falshood; for  
 they say that the Scripture is of God,  
 made by his Finger, spoken by his Spi-  
 rit; if made by themselves, it's nothing  
 so: Yea, the best of Men find in them-  
 selves Disobedience to the Laws therein  
 contained, which costs them much Sor-  
 row, many Tears, Spiritual Conflicts,  
 which in their own Nature are so un-  
 pleasing, and so bitter, that were it only  
 their own Laws, we should see them  
 live more merrily in the World: And  
 what makes after Ages embrace those  
 Scriptures, tho' Good Men should make  
 them, since they are contrary to Flesh  
 and Blood, and might therefore be Re-  
 jected? In a Word, a Good Man could  
 " not

\* not have said, O Earth, earth, earth,  
 \* bear the word of the Lord; Jer. 22. 29.  
 \* if it had been his own Invention. Bad  
 \* Men did not do it; the Liar, the Drun-  
 \* kard, the Thief, the Swearer, would  
 \* never have made Laws against Lying,  
 \* Drunkenness, Stealing, Swearing; nor  
 \* have Counsellel Men to have shunned  
 \* their Company; nor Damned themselves  
 \* eternally for their so doing. Since there-  
 \* fore neither in Heaven, nor in Earth,  
 \* can there be found out a Creature to  
 \* be but probably supposed to be the Au-  
 \* thor of the Scriptures, it remains there-  
 \* fore that the Creator must, who is God  
 \* Blessed for ever. Thus having declar'd  
 who is the Author of the Scriptures, I  
 shall prove by those Sacred Writings, that  
 the Body twas raised out of the Dust, but  
 the Soul sprang from Heaven: Twas  
~~בְּרֵית מֹשֶׁה Ελασμα τριπλασια~~, a Bud of  
 Eternity; united to human Body at its ve-  
 ry first receiving Life.

Moses, giving us an Account of the Al-  
 mighty's most wonderful Work of Creati-  
 on, tells us with what Superscription the  
 Soul of Man is stamp'd; *In the Image of*  
*God Created be him.* Gen. 1. 27. Now there  
 is little or nothing of God's Image to be  
 seen in the Body; for God is a Spirit, and  
 so stamps his Image upon the Spirits of  
 Men. Such is the Capacity of the Soul,  
 that you see it is capable of being made in  
 the Image of God, and 'tis capable of such  
 Stamps and Impressions as God is pleas'd  
 to put upon it. 'Tis endow'd with Reason,

the Apple of the Soul's Eye; 'tis capable of Knowledge, of Learning, of all the Advancements and Enablements of Reason, Grace and Glory; 'tis fit to be a Companion of Angels, to bear them Company to all Eternity; nay, capable of Communion with God himself, they are the Friends of God; the Souls of Men must make a Church for him; they are fit to be the Spouse of Christ, wherefore 'tis the Apostle's Phrase, *That I might present you Virgin Souls unto Christ.*

Now the Soul (whose excellent Operations are Understanding and the Will) has a Noble Descent, having its Original from the Father of Spirits; as we may gather from that of the holy Penman, *And the Lord God formed a Man of the Dust of the Ground, and breathed into his nostrils the Breath of Life: and Man became a living Soul.* Gen. 2. 7. It is the Breath of a Deity, therefore so quick and nimble in its workings, that it runs with a cheerful Spontaneity; for what's quicker than a Thought? Or what nimbler than an intellectual Eye? Being so vigorous and indefatigable that its Sparklings never vanish, but every Motion has Immortality stampt upon it. So vast and comprehensive is the Soul, that all Beings are within her Horizon; the Soul of it self is so large and spacious, that she scorns to be bounded with material Objects; it self is such a Spirit, that it won't be bound with real Objects; it will set up Beings of its own, *Entia Rationis*, Reason's Creatures; such as the Hand

Omnipotency never gave a real Being to. But before I proceed any farther on the Excellencies of an immaterial substantial Soul, it will be necessary to clear those Doubts which may, and do arise from those words of the last Text, and *breathe'd into his Nostrils the Breath of Life*; and *Man became a living Soul*. So the English Translation has it; where *Anima* the Soul, is not to be simply taken for that *Afflatus*, Breath or active Power of God which created those Celestial Habitations above, as the most Divine Poet David Sings, when he harmoniously Chants, *By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth*. Psal. 32.

6. But to be understood for that Breath which by the Power of God was so infus'd into Man, that it Entail'd on his Progeny an internal Substance of such Duration, which shall run upon a Line parallel to Eternity; the Body indeed ( thro' our first Parents too easy Credulity in *Eden* ) is soon dissolv'd and crumbled into its first Principles: *Dust thou art, and unto dust shalt thou return*. Gen. 3. 19. But the Scripture positively affirms, *The Spirit shall return to God that gave it*. Eccles. c. viii. v. 7.

The Word *Anima*, has several significations, as Calepin in his Dictionary notes; saying, *Accipitur item Anima, pro Animo, pro Vita, pro Spiritu*; And the most Learned Usser, who, in his excellent Treatise of the Power of the Prince, Part I. pag. 5, 6. shewing, that to those general Terms which are apply'd in a special manner to the

more excellent Sort of the same Kind, for better distinction sake it is not unusual to add an Epithite, whereby the restriction thereof to the intended Particular may be more clearly understood, takes for example ( which is pertinent to our purpose ) the Word **נַפְשׁוֹ** or Soul, the Native Signification whereof ( he says ) in the Hebrew Tongue ( and so of **ψυχὴ** in the Greek answering thereto ) neither descendeth so low as to comprehend the Vegetables under it ; nor riseth so high, that of it self it should only denote the Rational ; but in the middle kind of way betwixt both, properly doth signify that which the Greeks call **ζωὴ**, the Latines **Animal**, a Creature endued with Life and Sense : That of the Latines being more immediately import by the Word **ψυχὴ** it self, which is **Anima** ; the other of the Greek by the Adjective **ζωὴς** living. But as the Word **נַפְשׁוֹ** being in it self indifferant to signify both Man and Beast, is sometimes for better distinction sake accompanied with the addition of **בָּשָׂר** which is as much as **ψυχὴ ὡντοῦ** or an Human Soul ; as yon may see in the Hebrew Bible, Numb. 31. 35, 40. 1 Chron. 5. 21. Ezek. 27. 13.

To be sure there are (at least) strong and pregnant probabilities of the Soul's Immortality to the Natural Eye ; to a Philosophical Eye with common Light : And they that tell us of the Souls Mortality, we may very well Question, what manner of Souls they have ; to be sure as the Psalmist speaks, *They are become like the Beasts that perish.* It is very weak in any Man to attempt the

Vindica-

Vindication of a *non-entity* in Man when he dies, since the Scripture in several places prove God has given to Man a Soul consisting of Spiritual substantiality. Alas! what interpretation can be made of this, *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and withal thy Soul*, Deut. 4. 29. No other, than that the Holy Ghost very well knowing, the Soul would fain be Working, when the Body is not Serviceable, exhorts that Spiritual Substance to Consecrate (if possible) its Tabernacle of the Body to an early Conversion; for as God is a pure Spirit, omnipresent in his Motions; the Angels ministering Spirits, making hast of those glorious Errands they are sent about; so are the Souls of Men the next in Motion, as they are next in Being; and therefore fit to be exhorted to persuade the Body (if the Flesh is not too weak) to do the Will of God on Earth, as 'tis done in Heaven, with such freeness and alacrity. Tho' *Elihu* tells the most afflicted Mortal in *Uzz*, *The Spirit of God hath made me, and the Breath of the Almighty hath given me Life*, Job 33. 4. By the Word *Spiritus* there, and *Spiraculum*, as in *Pagnine's Bible*, he only endeavours to set forth the omnipotent Power of God, and not any ways aims to disprove God convey'd into Man a Spiritual Substance by his nostrils; as those who neglect the Seasons of Grace, Opportunities of Mercy, and Advantages for their Souls would insinuate.

From

From the *Hagiography* of the Holy Ghost, it is evident, that Man is in his Soul an incorporeal, intellectual, and immortal Spirit, as God is: And in this, as in God there is but one most Divine Nature or Essence, and yet Three distinct Persons; so in Man there is but one indivisible Soul, and yet in that Soul Three distinct Powers, *Will, Memory, and Understanding*: Alas! this encouragement given us by Christ himself, *Fear not them which kill the Body, but are not able to kill the Soul*, Mat. 10. 28. assures any Christians of the present Immortality of the Soul in Man; this full assurance of the Souls Existence after Death made the Primitive Christians despise the rage of Persecution so long, till it was a Proverb amongst the Heathens, *Soli Christiani mortis contemptores*. Thus we do not ground our Belief of the Souls Immortality on doubtful Opinion, but on certain Faith, which supernatural Quality, (as Rabbi *Fagel* says in *Catechismo Judæorum*, Page 5, 6.) is *האמונה היא מהנה חפילה אל קוט בנפשותינו אטר נאמעניך אני פאמוניס כל הרברן* — *שאמר לנו על זו עבורי הנביה* — i. e. *Fides est Dei munus, quo nostræ mentes afficiuntur: Hoc adducimur, ut credamus omnia, quæ nobis declaranda curavit Deus per vias suos.* There is allow'd to be in Man, *Instinct, Reason, and Faith*; Instinct teacheth him only to seek the Preservation of his Body; Reason goeth somewhat higher, and hath some respect to Virtue and Honour; but Faith seeth farther, and wisheth a Dissolution, because (saith *Weemes* in his Explanation of the Ceremonial

remonial Laws of Moses, pag. 254.) It knoweth that the Body and the Soul shall be joined together again after they are separated.

I am not insensible, that Soul may have different acceptations in Scripture; but most an end, where it is to be literally taken, it has Reference to an Incorporeal, Immortal Substance infus'd by God into Man as soon as he receives Life: Sometimes Soul is figuratively expressed in Scripture; being often put by a *Synecdoche*, for Body, as in this one Instance, *Te shall afflict your Sons*, Levit. 23. 27. as if the Holy Ghost should have said, *Ye shall afflict your Bodies*. In the same Chapter again, Soul is twice put for man or Body, *Whatsoever Soul it be that doth any work in that same day, the same Soul will I destroy from among his people*, v. 30. so in that of the Royal Psalmist, Prophecyng the Resurrection of Christ, *Thou wilt not leave my Soul in Hell*. Psal. 16. 10. Soul is put *pro Corpore*. Yet in *Isaiah* 5. 14. the Original hath, *Hirbbibbah Sheol naphshah*, the Grave hath enlarged her Soul; in our English Translation, *Hell hath enlarged her self*: Which mysterious place has no Relation either to the immaterial Substance of an immortal Existence inherid to Man, or to the material Substance of Man: But, my Reader must understand, it is not uncommon in Scripture for the Grave to be called a Pit, as, *They that go down into the pit, cannot hope for thy truth*, Isa. 38. 18. Darkness by the Psalmographer, *Lover and Friend hast thou put far from me, and mine*

acquaintance into darkness, Psal. 88. v. ult. Shadow of Death, as, *Before I go whence I shall not return, even to the land of darkness, and shadow of death*, Job 10. 21. Furthermore, the Grave, for the power of it, is said to have Gates and Doors; likewise Hands, as, *Shall he deliver his Soul from the hand of the Grave?* Psal. 89. 48. A Mouth, as, *Our bones are scatter'd at the Graves mouth*, Psal. 141. 7. so to have a Soul, as mentioned in the above cited Original Text: All which Epithites are to shew how terrible and fearful it is to a wicked impenitent Sinner, who lieth down in it with his Sins upon him. Sometimes ΦΥΧΗ (deriv'd, as you may see in Scapula's Lexicon, from ΦΥΧΑ signifying Spiro, vel refrigero) is put for Life in Scripture, as in that of the Gospel, according to the Original Greek Testament, Εγερθεις παρεγλασε περι παιδιον, κατ των μητρων αυτων, και πορθιον εις γινεσθη τεθνηκασι γαρ οι ζητευομενοι των Φυχων των παιδιον. Mat. 2. 20. So the Testament of Beza's Translation has, *Mortui sunt enim qui petebant animam pueruli*; but the Testament of our English Translation reads it, and very proper, *They are dead that sought the young Childs Life.*

Now to those Scriptures again, that are absolutely repugnant to that most erroneous, heretical, and damnable Doctrine, which impiously asserts Humane Soul will cease to be, when the Body dies, and consequently it cannot be a substantial immortal Spirit united to the Body. In the creating of *Adam*, the antientest of the Prophets tells

tells us, *In the day God created Man, in the likeness of God made he him*, Gen. 5. 1. which is to say, (without being censur'd I hope for affirming the Almighty created a kind of a Godhead) that God made him like himself, both in immateriality and immortality. So if any Expositors render the Sense of the Text otherwise, I only request to know their Names, that I may set them in the Class of those miserable Wretches, who desire to be admitted into that rebellious Society which wilfully apostatiz'd from their own Essence. It is evident, the Bodies of the Saints being not *impura*, the Souls of the glorified do come to such Bodies again; as *Moses* in the Transfiguration was there in Soul and Body, his glorified Soul came to his Body again, because it was not a sinful Body now, but a Body lying under Corruption as yet: but when *Lazarus*'s Soul returned to his Body, we must not think that his Soul was a glorified Soul (for a glorified Soul returneth not to a sinful Body again) but the Union betwixt the Soul and the Body was loosed at that time, and the Soul was still in the sinful Body, *tanquam in sede, tanquam in organo*, that is, it was still in the Body, altho' it did not animate the Body. By this Example, we may see, that, that Expression of *Job*, *Vain Man would fain be Wise, tho' Man be Born like a wild Asses Colt*, c. 11. v. 12. makes nothing for our Antagonists, who would have it intimate, that Man in his Original hath a parity of Souls with a Brute, or Beast that perisheth. Alas! this imper-

imperfection of the Soul's Knowledge may justly be ascrib'd to Man's Fall, for without doubt had *Adam* maintain'd his Innocency, his Off-spring had had Souls as full of Light to read the Smallest Print, the least jot, and tittle of the voluminous Book of Nature; his Error was our Misfortune; but altho' the several Faculties, Functions, and Operations of the Soul are not enlighten'd with the glorious Beams as surrounded her before Sin was born, and too often we see this Spiritual Substance overclouded with Folly, foolishnes and madness as in Fools, Ideots, and Lunaticks, yet this is no Argument strenuous enough to confute an immaterial and immortal Substance to be in Man: No, these imperfections of that Spiritual Substance in Man, ought rather to make us contemplate on the Omnipotency of that suprem Power, which can govern Spirits and immortal Essences according to his Divine Will and Pleasure. O! *Nihilidian*, tho' the great Apostle of the *Gentiles* shews, the *Mind* is stuffed with Vanity, the *Understanding* darkned with Ignorance, the *Will* affecteth nothing but vile and vain things, as in the following Epistles, *But be ye transform'd by the renewing of your Mind*, Rom. 12. 2. *The natural Man receiveth not the things of the Spirit of God*: *For they are foolishnes unto him*; *neither can he know them*, because they are *spiritually discerned*, 1 Cor. 2. 14. *Let nothing be done through strife, or vain glory*, Philip. 2. 3. all these are no Proofs against the Being of that immortal Substance which the great

Creator

Creator of Heaven and Earth hath miraculously breathed into Clay ; but ought to incite your sinful Affections to let your Soul become *Speculum iuipins*, till she beholds her Deformity, and then weeps for the loss of that primitive *Righteousness*, whereby she was able (as Bayly describes in his Practice of Piety, pag. 45.) to *encline all her natural Powers, and to frame uprightly all her Actions, proceeding from those Powers.*

Says St. James, *Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your Souls*, c. I. v. 21. Now if Men have no Souls, why shoul'd the Holy Ghost play upon Mankind, and bid us saye what we have not ? Indeed, we have for many Ages been led along in more than *Cimmerian* darkness if there's as much Amphibology in the Oracles of God, as in those of *Apollo, and Jupiter Hammon !* But chear up *Christians*, for St. Paul assures us 'tis impossible for God to lie, Heb. 6. 18. Therefore we may believe Men to be endu'd with that spiritual Substance which shall never tast Death ; without question Men have Souls, for some of which bringing in to himself God has laid out his Thoughts from everlasting ; the Councils and Contrivances of Heaven have been spent upon them, in which it was decreed *Jesus Christ*, the great Purchaser of Souls, shoul'd ransom them with his most precious Blood : And pray what is the Office of good Angels, but to take Care of Souls ; they are ministering Spirits for the good of Souls ; they have the Charge of

of Souls; and pitch their Tents about them to defend them from those damn'd Potentates of Hell, who are always displaying variety of Temptations for the begining of a Soul: A thing so precious that the Riches of *Cræsus* the *Lydian* King, and *Crassus* the richest Senator of *Rome*, join'd together is not valuable to it; nay, by our Saviour's Question recorded in the Gospel of St. Matthew, *For what is a man profited, if he shall gain the whole world, and lose his own Soul?* Or *what shall a man give in exchange for his soul?* c. 16. v. 26. We may plainly see, the Soul, that little spark of Divinity, is more valuable than the whole Mass of this Terrestrial Fabrick: Wherefore the careful Centinal of Godliness ought to be set over it, for fear God should suddenly say to you, as he said to the rich Man, *Thou fool, this night thy Soul shall be requir'd of thee,* Luke 12. 20.

The word *Spiritus*, *Spirit*, is us'd very often in Scripture, for *Anima*, a Soul, and not unproperly, as being either but one and the like Substance; when St. Stephen the Proto-Martyr was stoning by the enrag'd Jews, he cry'd out, *κυριε ἡγεμόνε μητέρα του λόρδου Ἰησοῦ λαβε τον πνεύμαντον* *Lord Jesus receive my Spirit*, Act, 7. 59. which is the same (as *Pasor* constitutes it) as *Recipe animam meam*. That Adage of Solomon, the wisest of all Men, viz. *He that is slow to anger, is better than the mighty: And he that ruleth his spirit, then he that taketh a City*, Prov. 16. 32. hints at the several Passions of Hatred, Love, Sorrow, Joy, Grief, Gladness, and the like, which, too often

often afflict the Soul in an over extraordinary manner. *The burden of the word of the Lord of Israel, saith the Lord, which stretcheth forth the Heavens, and layeth the foundation of the Earth, and formeth the spirit of man within him.* Zech. 12. 1. which Text intimates the Soul of Man to be an incorporeal Substance ; now if Spirit and Soul are both one and the same Species, the Soul's Äthereal and Immaterial Essence cannot be denied ; for our Saviour tells the terrified Disciples, *a Spirit hath not flesh and bones,* Luke ult. 39. Doth not St. Paul make a separated Existence in Man, when he says, *For ye are bought with a price ; therefore glorifie God in your body, and in your spirit, which are Gods,* 1 Cor. 6. 20. I think he doth ; or else, if there is no Soul in Man, the Holy Ghost might as well have left out, *and in your Spirit,* and said, For ye are bought with a price, therefore glorifie God in your Body, which is God's. And tho' the same Apostle (as Marlorat on the New Testament notes) divides Man into Three Parts, according to that Text, *I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ,* 1 Thess. c. ult. v. 23. it doth in no wise confound any thing urg'd in this Paragraph ; seeing an Expositor interprets that place as follows, *Frequentius tamen homo simpliciter corpore & anima comparatur ; ac tunc anima spiritum immortalis significat ; qui in corpore habitat tantum in domicilio.* *Quoniam autem duæ praesertim sunt anime facultates, intellectus, & voluntas,*

Iuntas, Scriptura interdum distingue hæc duo ponere solet, quum exprimere vult animæ vim ac naturam; sed tunc anima pro sede affectuum capitur, ut sit pars spiritui opposita. Ergo quum hic audimus nomen spiritus, sciamus notari rationem vel intelligentiam, sicut animæ nomine designatur voluntas & omnes affectus.

What was that any other than the Soul, when our Saviour with a loud voice cry'd out, *Father, into thy hands I commend my spirit*, Luke 23. 46. it signifies according to the Greek, *Exspiravit, exhalavit animam*; or as our English Translation hath it, *gave up the Ghost*. Then were the Body and Soul of our great *Theanthropos* divided; on which separation *Manchester* (in *Contemplat. Mort. & Immort.* pag. 90.) thus remarks, *The Body and Soul of Christ [was severed as far as Heaven and the Grave were distant; yet neither of them were parted from the God-head: So likewise our Bodies and Souls, though rent and pulled in sunder Millions of Miles distant, yet neither of them are severed or disjoined from Christ our head.* Alas! there is an Immortal Existence of a Soul in Man as sure as there is a God in Heaven, whose Union to the Body is not Physical or Local, but a Spiritual Conjunction of an Ætherial Substance to Earthly Matter. Again, That Promise of our blessed Redeemer on the Cross to one of the Thieves suffering by his side positively asserts the Doctrine; saying, *Verily I say unto thee, to day shalt thou be with me in Paradise*, Luke 23. 43. Mark the Words, *To day shalt thou be with me in Paradise*. What should be with him in Paradise?

paradise? Not his Body, because that was buried by Joseph of Arimathea, the Evangelist says, he laid it in a Sepulchre that was hewn in stone, wherein never man before was laid, Luke 23. 53. Therefore it must be the Soul of Christ that must entertain the Thief in that blessed Place. There can be no Criticism made upon the Text, because there is no difference of the meaning of it in Translations from the Greek, in which Tongue the New Testament was Written; the Original words are, καὶ εἶπεν ἡώλα ὁ Ἰησοῦς, ἀμμὶ λέγε σοι, σήμερον μετὶ ἐμοῦ ἔν τῷ παρεγέλμεσσω. Pagnine says, *Et dixit illi Jesuah: Amen, tibi dico, hodie mecum eris in Paradiso.* Eeza, so, *Tum dixit ei Jesus, Amen, tibi dico, hodie mecum eris in Paradiso.* Our Antagonists I think can no ways evade this Text; and if they should alledge it was the Divinity of Christ, (which was join'd to Humane Nature by an *Hypostatical Union*) that ascended to Paradise, I desire to know what part of the Thief bore him Company there; no part as I know of, but his Soul. And so it was the Soul of Christ that met him there, for tho' in the Incarnation, the Godhead was not turn'd into the Manhood, nor the Manhood into the Godhead, yet the Godhead, as it is the second Person of the Trinity or Word, assum'd unto it the Manhood; that is, the whole Nature of Man, Body and Soul, and all the Natural Properties and Infirmities thereof, Sin excepted. Not as I would have my Reader think, the second Person took upon him the Person of Man,

but the Nature of Man; so that the Humane Nature hath no Personal Subsistence of its own (for then there should be two Persons in Christ) but it subsisteth in the Word, the second Person: For as the Soul and Body make but one Person of Man, so the Godhead and Manhood make but one Person of Christ. And I must acknowledge, that though the Humanity of Christ be a created, and therefore a finite and limited Nature, and cannot be every where present by actual position or local Extension, according to his Natural Being; yet because it hath communicated unto it the Personal Subsistence of the Son of God, which is infinite, and without limitation, and is so united with God, that it is no where sever'd from God, the Body of Christ, in respect to his personal Being, may rightly be said to be every where.

Thus much from Holy Scripture for proving the Union of an immortal and immaterial Spirit or Soul joyn'd to a mortal material Body; upon which Case of that Celestial Substance is bestow'd much Embroidery and Needle-work; says the *Psalmist*, *I am curiously wrought*, Psal. 139. 15. *מִזְבֵּחַ*, so 'tis in the Original, *Acupictus sum*, I am wrought with a Needle. So not heeding such obstinate Wretches who would subvert one of our most Fundamental Axioms of the *Christian* Faith, in falsely asserting the Union of the Soul and Body, no Man yet ever allow'd to be a Mystery of Religion, let's tune that sweet strain of *David*, *As the Hart panteth after the water-brooks*, so

*panteth*

*panteth my Soul after thee, O God, Psal. 42.*

1. For such who should advance the Opinion of total Death, and stagger the Immortality of the Soul, I take to be as great Foes to Man's Salvation, as that malicious *Italian*, who compelling his Enemy to disclaim his Faith for the Redemption of his Life, presently stabb'd him, to prevent Repentance, and assure his eternal Destruction.

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## SECT. II.

*Proving by Belief of the learned Heathens an Immaterial Immortal Soul in Man.*

So plainly is the Image of God planted on all Mankind, that the very *Heathens*, in what remote Corner of the World soever, have beheld something in themselves worthy of Preservation; and so have worshipped (tho' in their blind way) some Deity, to save that better part, their Soul, whenever they should pay the common Debt of Nature; for they were sensible it was as common for Man to Dye, as to be Born, yet not as a Beast, *per annihilationem Naturae*, but *per Statutum*; not by Chance, course of Nature, nor influence of Stars, but then and therefore because it is so appointed:

C 3                    It

It is appointed unto men once to die, Heb. 9. 27.

Tho' Satan the Seducer of Mankind had (long before the Discoveries of the Gospel, reveal'd to us after the first coming of a *Messias*) kept the Pagans in Ignorance, yet in spight of all his Diabolical Conspiracies, they came to the Knowledge of something Immortal about them; through the Writings and Conversations of the more Learned; for from the first period of times has flourish'd Learning, and the Knowledge of Arts, which (Waterhous says, in his Apology for Learning, pag. 8.) *Is the special Gift of God; and that which differenceth Man from Man, yea Man from himself, correcting those Exorbitances, which naturally are habituated to us, and being connatural, would soil the pulchritude of the reasonable Soul.*

That antient Poet, for whose Body, after his Death, Seven Cities contended, perceived (tho' he was blind), that transparent Immortal Substance given by God to all Men for their Vivification; he knew the Nature of it was such, that when once it left this Mansion of Clay, it would never return to it again; hear what he Sings of it,

Ανδρός δὲ φυχὴ πολὺν ἐλθεῖν οἵτε λεῖ σὺ,  
Οὐδὲ ἐλεῖν, ἐπεὶ ἄρην ἀμειβεῖν οἴει οὐδέν  
ταῦ. Hom. Iliad 9.

It was a Custom among the antient Romans (as Godwyn in his Rom. Antiq. Lib. 2. Sect.

Sect. I. Cap. I. tells us out of *Rosinus*) sometimes to deifie Men, the manner whereof was this: *The party to be canoniz'd being dead, a pile of Wood was in form of a Tent, or Tabernacle, with three other lesser Tabernacles one upon the top of another, the lowermost having in it dry combustible Matter, but in the out-side adorn'd richly with Gold, Ivory, and painted Tables; upon the top of which was placed an Eagle made of some light matter, as Paper, or thin Wood: Hither the dead Corps was to be carried with great Solemnities; the Senate, the Gentlemen, and all the Chief Magistrates going before, with Hymns and Songs, and all kind of Honour, which was to be performed even to the Gods themselves: He being in this manner brought, and laid within the second Tabernacle, the Fire was kindled, by reason of the smoak and vapour thereof the Eagle was carried into the Air, and, as the Romans thought, it did transport the Soul of the dead Body into Heaven, insomuch that ever after he was canoniz'd among the Gods, and worshipped as a God.* This Account of the Eagle's flying away with the Soul, is likewise given us by *Herodian*, Lib. 4. but mentions not whether it was an Artificial or Material one. This Ceremony (tho' superstitious) shews the Gentiles had some glimpse of an Immortal State presently succeeding Death.

It was believ'd by the People of *Rome*, that the Soul of *Julius Cæsar* was taken up into Heaven; *Creditumque est, animam esse Cæsaris in Cælum recepti: Et hac de causa simulachro ejus in vertice additur stella,*

writes *Suetonius* in his Life. And the Prince of Latin Poets, describing the Funeral of *Polydorus*, says,

animamque Sepulchro  
Condimus & magna supremum voce ciemus.

Virg. Ænæad. lib. 3.

On which place *Rusus* the Jesuit thus Notes; *Voce ciebant, & appellabant ter proprio nomine, ut facilius errantem animam ad sepulcrum urnamque revocarent: tum ter vale dicto, discedebant*: Thus in the above quoted Verse you may see *Anima* is not put for *Homo*, but the Poet alludes to the Belief of the *Trojans*, who thought those that were interred would wander these Hundred Years about: Time long enough for *Polydorus* to haunt *Polymnestor* for basely murdering him; see the Story in *Stephanus's Poetical Dictionary*. The ardent *Lucan* tells how *Pompey's* Soul, after it passed to Heaven, contemplated there on the Transactions done on Earth;

Hinc super Amathia & campos, & signa cruentia  
Cæsaris, ac sparsas volitavit in æquore classeis,  
Et scelerum vindicta in sancto pectore Brutus  
Sedit, & invicti posuit se mente Catonis.

Pharsal. lib. 9.

The Satyrift complains (and not unjustly) of the Soul's being too much prone to Sin, in his time,

*O curva in terris anima, & cæstium inanes,*  
Perf. Sat. 2.

But *Horace* in a Hymn on *Mercury*, tells us where he puts the righteous Souls; Singing,

*Tu pias latis animas reponis*  
Sedibus : Carm. l. i, Ode 10.

Witty *Juvenal* tells us, from whom we received our Souls, as follows,

— *Mundi*  
Principio indulxit communis conditor illis  
Tantum animas, Sat. 15.

How near this Expression, *animam cælestem* *calo reddidit* (spoken by *Uelleius*, lib. 2. in the Account of *Augustus* Death) comes near to that of the Preacher, *The Spirit shall return to God that gave it*, let the Learned Judge; and that of the Ethnick Poet, I reckon Orthodox Divinity,

*Πνεῦμα αὲ δέ θεοῦ χεῖσις θυτοῖσι καὶ σινεῖ.*

Phocyl. lin. 101.

And about half a score Lines after he divinely Sings, the Soul's Immortal, void of decrepid Age, and lives to perpetuity. *Museus*, at the latter end of his most Elegant Poem on *Hero*, and *Leander*, Writes,

Kaz

καὶ ἀνθύχιον ἀπίστον ἀπέστρεψε τῷρες αὐτούς,  
καὶ μυχίων ἔρωτε πολυκλάνυ τοιο λεπίδης.

In which Lines he does not mean the Immortal Soul is dead, but only the Body, there *anima* being put for *Homo*; for it is to be supposed, as the abovesaid Poet being a *Grecian*, and he likewise who's the Subject of his Work, that he means no otherwise than what I say; for it was the *Theology* of the *Greeks* to believe there was an Immortal Existence in Man, which was Immortal after he resign'd his Life to the force of Death: And Note, it was a custom among them, when they return'd from any Battle, to call over their Muster-Rolls, to see who were killed, and then they invited the Souls of the deceas'd to go Home along with 'em; because, as they thought, they could not be at rest till they were in their own Country. But of their Customs read *Bogart's Archæolog. Attic. I. 5. c. 17.*

Thus we see the antient *Pagans*, whom *Satan* often opposed in their search after Salvation, had so much of that Spirit in them, mention'd *Prov. 20. 27.* (and said by the Learn'd, especially to signifie *animam rationis participem*, *רָבָד* being the same the Greeks call *ψυχή*) as to see something of an Immortal Existence belonging to them. But our *Psychomisanist* may Object, and say, What have we to do with the Writings of the *Ethnicks*, surely the *Christians Credo* is not to be collected from their erroneous Belief. To which I Answer, 'tis true, we must not build the Principles of *Christianity*

on

on the *Gentiles* Doctrine, neither do we ; but these Citations from *Heathen* Authors, I have here quoted, to shew how the very *Infidels* have engravened on their Thoughts the Impression of an Existence, that's in 'em, and shall immortally exist after its separation from the Body. I know it is insinuated, as if we borrow'd the Belief of the Soul's Immortal and Immortal Existence from the *Heathens*, our *Psychomisanist* maliciously reporting, but without citing the Author, that one King *Druis* establish'd a Sect of Philosophers,, called *Druides*, or Priests of *Druis*, who the better to encourage his Subjects without dread of Death to fight his Battles, taught them that they had Immortal Souls not subject to Death, which should survive them, and be conducted into some place of very great Pleasure and Happiness if they died in Battle. I vow ! I wonder in what Age this *Druis* liv'd, our Chroniclers neither *Latin* or *English*, which I have read, mention him, nor is he incerted among the Kings of *South-Britain*, set down in a Catalogue by *Heylin*, ( in his *Help to English History*, pag. 17. 18.) from *Cassibelan*, Brother of *Lud*, to *Constantine*, the Son of *Helena* and *Constantius* ; who added, or united his Estate in *Britain* unto the Monarchy of *Rome*, being the first *Christian* Emperor in the World. Surely our *Psychomisanist* mistook the name, and meant *Dryas*, the Son of *Hippolochus*, mention'd by *Statius*.

*Horrendumque Dryanta movet, &c. Theb. l. 9.*

Which

Which would have serv'd his Turn as well for matter of Derivation, because those Priests are call'd *Dryidae* as well as *Druides*; but however, that Etymology had been as false as the former, for it is thought they were so call'd from the Word *Arve*, which in Times past signify'd any sort of Tree, but at this day more peculiarly an Oak: Which Supposition is not unlikely, since, as *D'Assyry* (in the Translation of *Galtruchius's* Poetical History, lib. 3. cap. 4.) relates, it was a Custom with the *Druids*, to go with great Reverence, and gather Branches and Leaves of Oak, to make a Present to Jupiter, inviting all the People to the Ceremony by these Words, which they caus'd to be proclaim'd; Come to the Oak-Branches. The New Year. *Heath* (in his Chronicle of *England*, p. 7.) gives this Account of them; *The Druids or Priests themselves being a kind of Magicians, or such as deal in Spells and Charms, preserving their Religious Rites and Ceremonies in Hieroglyphicks and Figures, after the manner of Egypt, the better to keep an Awe and Dread upon the more Ignorant, and raise an Esteem and Veneration of themselves, which otherwise must have much abated the Credit they had gain'd.* Yet I acknowledge they did teach the Immortality of the Soul, but not to enjoy any Place of Pleasure after Death (as our *Psychomisianist* says above) but by a way of Transmigration, as *Cesar* (in his Commentaries, lib. 6.) tells in the following Narration; *In primis hoc volunt persuadere, non*

*non interire animas, sed ab aliis post mortem transire ad alios; atque hoc maxime ad virtutem excitari putant, metu mortis neglecto.* Neither does *Walsh* make any Mention of this *Druis* among all the Kings of *Ireland*, which reign'd 320 Years before *Henry the Second's* Landing there; yet there were *Druids* in that Nation: For in his History of that Kingdom, *Par. 1. Sect. 5.* he gives an Account, how *Cormock in hac Airt.* having on a sudden, powerful inward Illuminations, he refus'd his *Druids* any more to Worship their Idol Gods.

But above all the Absurdities of the *Pychomianist*, I admire this should be started, *viz.* That we borrow this Opinion of an *Immaterial, Immortal, Substantial Being* in Man from the *Heathens*. Alas! he's much out of the Element of Knowledge now, for I desire to know what People were living to arraign the Existence of the Soul, before *Adam* was created, the first Man that inhabited the Earth; and who, without doubt, was so sensible as to know when God curs'd the Serpent, saying, *I will put Enmity between Thee and the Woman, and between thy Seed, and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel.* Gen. c. 3. v. 15. That, that Promise was made to retrieve his Soul as well as those of his Posterity from the eternal Wrath to come. And as our first Parent had the Knowledge of an Immortal Existence being ingrafted in him, it is not be question'd but he taught his Son *Seth*, who deliver'd the same Doctrine to his Off-spring, till it was handed

handed down to the Deluge: Then *Noah* ( who was preserv'd in the Ark with seven Persons, to People the World again ) taught the same to the succeeding Age: And if after the Confusion of *Babel*, when the People were scatter'd upon the Face of the Earth, Men might be deluded with the Irregularities of a vicious Life, worser than *Cataline*, of whom *Sallust* ( in *Bel. Catal.* ) gives this Character, *Huic ab adolescentia bella intestina, cædes, rapina, discordia civilis, grata fuere*; yet the Belief of their Forefathers, who held an *Immortal Existence* pertain'd to *Mortality*, was still implanted in their Memory, and was the Ground of their Religion, altho' they swerv'd ( thro' the Instigation of the Devil, the sworn Enemy of God, and of his Glory ) so far from the true Adoration of their Creator, as to butcher and burn alive Human Victims upon their polluted Altars. And when Satan had banish'd from the World, the true Knowledge of God, and establish'd himself in his room, obliging Mankind to adore Devils and their Statues instead of their Maker, and usurp'd by that Means all the Prerogatives and Supream Rights of the Godhead, yet it is to be granted, that the Patriarchs, *Abraham*, *Jacob*, and his Son *Joseph* bringing to the Idolatrous *Egyptians* the Rudiments of *Philosophy*, they taught them something of a *Soul*; and the *Grecians*, in the days of *Solon*, *Pythagoras*, *Herodotus*, and *Plato*, fetching all the Knowledge of Nature from *Egypt* must needs be acquainted with something of that *Doctrine* which had

had been propagated through all the Ages of the World till their Times. Likewise the *Jews* in their several Captivities, by the *Chaldeans*, might spread among them their Belief of the Soul's Existence: And when the *Israelites* themselves were so prone to Idolatry, as to go *a whoring after Baalam*, and make *Baal-berith* their God. Judg. c. 8. v. 33. yet they quitted not their Opinion of the Soul, for by that Plural Number *Baal-lim*, we are to understand they worshipped the Deified Souls of Men.

Furthermore, the *Psychomisanist* pretending we borrow'd the Notion of the Soul's Existence from the *Heathens*, I desire to know when, and whose Writings are the most Antient, those of the Holy Ghost, or theirs, indeed, I think the inspir'd Prophet that led the Children of *Israel* out of *Pharaoh's* tyrannical Bondage and despotick Power, is the antientest Writer in the World; and therefore could not borrow any Opinion from Heathens who liv'd several Centuries after his Death; but they did from him, witness that *Epicurean* Poet, who was positive that

— — — *Ex nihilo nil fit*  
*Posse creari.* Lucret. lib. 1.

Without doubt he had read, or heard something of God's miraculous and most stupendious Work of creating the World out of nothing: And the Poet banish'd to *Pontus* for his lascivious Verses, *in libro de Arte Amandi*, has sufficiently borrow'd from the

the Writings of *Moses* : Or else he could never have given so lively a Description of the *Chaos*, as he doth in the following Lines.

*Anite mare & terras, O, quod legit omnia cælum,  
Unus erat toto naturæ vultus in orbe,  
Quem dixerat Chaos; rudis, indigestaque moles,  
Nec quicquam nisi pondus iners, congestaque eodem  
Non bene junctorum discordia semina rerum.*

Ovid. Met. lib. 1.

His Fiction of *Dencalion's* Flood, was taken from that of *Noah* ; and for his *Gigantomachia*, he was beholding to *Nimrod's* Building the Tower of *Babel* ; for in the Notes to *Sleidan's* History of the four Monarchies, lib. 1. where he speaks of that Building, it is written, *Credibile autem est hanc historiam Poetis occasionem edisse fingendi fabulam de Gigantibus, qui congestis altissimis montibus, cælum oppugnare conati sunt.* And as *Brown* (in his *Pseudodozia Epidemica*. lib. 5. c. 14.) says : “ Their Conceit is not to be exploded, who say, that from the Story of *Jephthah's* Sacrificing his own Daughter, might spring the Fable of *Agamemnon*, delivering unto Sacrifice his Daughter *Iphigenia*, who was also Contempnary unto *Jephthah*. And who can think any otherwise, than that *Hesiod* had read the Writings of the *Hebrews*, when he so plainly represents to us the State of Innocency and Fall of Man, in these Lines,

Γερί μὲν γαρ οἱεσκον επίχθονι Φῦλον ανθεῖπον  
Νοσφίη ἡ τὸ τεκαν, καὶ τὸ καλεποῦ;  
πονοῖο,  
Νόσοι τὸ σχευαλέαν, αἵτινες ανθεστηρεῖς ἐλασσαν  
Αἰταγαρε εἰς καποτινιθροτι τηγανονσοι.

Op. & Dies.

And how well the Original of the *Jewiſh* Nation, their Religion, and Customs were known to the *Romans*, thro' *Titus*'s Expedition against *Jerusalem*, you may see in *Tacitus*, Hist. lib. 5. And *Numa Pompilius*'s ordaining in the honour of *Mars*, 12 Priests, call'd *Salii*, a *Saliendo*, might be borrow'd from the *Hebrews*; for *Volaterranus* ( *de Mag. & Sac. Rem.* ) says, *Quae institutio discrepare non videtur a modo veteris legis: David enim legis ante Arcam fæderis saltando processisse.*

Now as the *Hebrews* have borrow'd some Truths from Scripture, the Lustre whereof they have eclips'd too much with Human Fancies; why might they not from that sacred Fountain of Life have imbibed the Doctrine of the Soul's Immortality; tho' it might not tast to them so sweet as those that really believ'd in them, by reason *Satan* the Grand Enemy of Mankind possess'd them with Stories and a Belief ( before the *Messias* came to redeem lost Man ) contrary to the word of God. But yet we see the Learned *Ethnicks*, inaigre the Spight of Apostate Angels! who labour'd to destroy the Works of God, and to deface the Beautiful Image of our Creator, imprinting in

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our Souls, all manner of Vices, were either periwaded by Nature or Reason to believe something of an Immortal Existence united to the Body; and likewise to perform such Funeral Rites which suppose a Resurrection from the Dead, and a future Appearance of our Bodies. Otherwise they would not have been so mindful of the Preservation of the Ashes of the Deceased, which were preserv'd by burning the Carcasses in Stone Boxes: This is the Opinion (and not unlikely) of *Natalis Comes*, the Mythologist, take his own words, *Facile venio in eam Opinionem ut Credam aliquas fuisse lapideas Arcas, in quibus inclusa Cadavera urerentur.* lib. 1. cap. 3. But Kings, and Great Nobles, their Ashes were preserv'd in a sort of Cloth (call'd by the *Latines linum vivum*, and by the *Greeks, Asbestinum* from its Nature) which was fire-proof; take *Pliny's* relation of it, *Inventum jam est etiam quod ignibus non absumeretur, vivum id vocant, ardentesque in focis conviviorum ex eo vidimus mappas sordibus exustis, splendescentes igni magis quam possent aquis, regum inde funebres tunicae, corporis favillam ab reliquo separant cinere. Nascitur in desertis adustisque sole India, ubi non cadunt imbres, inter diras serpentes, assuescitque vivere arrendo. Ratum inventu, difficile textu propter brevitatem.* Nat. Hist. lib. 19. cap. 1.

All Nations have been careful of having their Bones preserv'd after the Body's Dissolution; how earnestly *Jacob* charg'd his Children to bury him *in the Cave that is in the Field of Machpelah.* Gen. c. 49. v. 30. *And*

*fo-*

Joseph took an Oath of the Children of Israel, saying, God will surely visit you, and ye shall carry up my Bones from hence. Gen. c. ult. v. 25. For how many Ages would the Egyptians preserve dead Bodies, by embalming, they being the only Embalmers of the World formerly; being recorded in holy Writ for their Skill in that Art, Joseph commanded his Servants the Physicians to Embalm his Father: And the Physicians embalmed Israel. Gen. c. ult. v. 2. What stupendious Sepulchres the Kings of Egypt built, to be Interr'd in, which Pyramids, 'tis thought the Israelites, in the time of their Oppression, were employ'd to build; they are reckon'd one of the Pagans seven Wonders of the World; being call'd by the Epigrammatist, barbarous Miracles,

Barbara Pyramidum sicut miracula Memphis  
Mart. de Spect. Is. 11

Behold the Mausoleum of Caria, which Queen Artemisia built, as a Sepulchre for her deceased Husband Mausolus, enrich'd by her with so many rare Ornaments, that it was esteem'd one of the greatest Wonders of the World; of which you may see a larger Description in Herodotus. lib. 8. and Strabo. lib. 13. and Eutropius (Hist. Rom. lib. 8.) writes of Trajan, *Ossa ejus collacata in Urna aurea, in foro quod adificavit, sub columnis ita sunt: cuius altitudo, CXLIV pedes habet.* To People of any Religion or Belief, it is satisfactory to have their Bones at Alies preserv'd; and lie peaceably in their

their Graves without Disturbance; this made *Philocetes*, when telling the Nurse of *Hercules* a long Story of his Death and Funeral, conclude with this Saying:

— *Sed quid hoc? Mæstam intuor  
Siu gerentem reliquias Magni Herculis,  
Crinemque jactans squalidum Alcmene gemit.*  
Senec. Herc. Oet. Act. 5.

*Farnaby's Note* on that Place being, *Ad utrumque parentem spectabat, reliquias colligere, siu fovere, & componere*; bidding you likewise for the manner thereof, See *Troad*. ver. 797. Thus the Preservation of the Reliques of the Dead by Parents, Friends, and Relations, argue the Heathens might have some Thoughts of rising again, to be united to the Soul; yea very reasonably it may be suppos'd, that the Heathenish *Chaldeans*, having *Job's* Company among them, they ponder'd on many of his Expressions, especially that so positively Asserting the Resurrection; *And tho' after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine Eyes shall behold, and not another*; c. 19. v. 26, 27. Which numeral Identity gives Certainty, that the Soul of Man impersonated anew, and so inanimating the Body again, shall give a new Being, and a better Being unto both; the Soul shall in Heaven be found engraven'd in a Body of God, whereas here it was poorly set in Clay: By way of Excellency I compare the Body to Gold at its re-union with the Soul; wherefore I think fit

to

to advise the *Psychomisanist* (because I know how dangerous it is to use Metaphorical Expressions unto some sort of People, and what absurd Conceits they will swallow in their Literals) not to find Fault with my Comparision.

Tho' the *Sadduces* deny'd the Resurrection, and *Catullus* was too confident in telling *Lesbia* his Mistres, there was no Life after this, as in the next Lines,

*Vivamus, mea Lesbia, atque amemus,*  
*Rumoresque serum severiorum*  
*Omnes unius astimemus assis.*  
*Soles occidere, & redire possunt:*  
*Nobis, cum semel occidit brevis lux,*  
*Nox est perpetua una dormienda.* Carm. 5.

Yet the most part of Mankind be they *Mahometan*, *Gentile*, or *Idolater* believ'd something of a future Being. *Rycaut* (in his State of the Ottoman Empire, lib. 2. cap. 11.) tells us there is among the *Turks* a Sect called *Haietti*, who " Hold that Christ assumed a true and natural Body, and was the eternal and incarnate, as the *Christians* Profess ; and in their *Credo* or Belief have inserted this Article, That Christ shall come to Judge the World at the last Day, and for Proof hereof alledge an Authority out of the *Alchoran* in these Words : Thou *Mahomet* shall see thy Lord return in the Clouds : Which tho' they fear expelly in plain Terms to interpret of Christ, yet they confidently affirm it to be Prophesied of the *Mes-*

" *shab*, and in Discourse confess that, that  
 " *Messiah* can be no other than *Christ*, who  
 " shall return with the same Humane Flesh  
 " again into the World, Reign Forty Years  
 " on Earth, confound *Antichrist*, and af-  
 " terwards shall be the End of the World.  
 There is another Sect among them ( as the  
 same Author relates in the same Book and  
 Chapter ) call'd *Morgi*, who, " are the great  
 " Favourers and Patrons of the *Mahome-  
 tan* Religion, maintaining that a *Mussel-  
 man* or Believer tho' guilty of the grossest  
 " Sins, is not punish'd for them in this  
 " World, nor receives his Absolution or  
 " Condemnation after Death, until the  
 " Day of Resurrection and Judgment: and  
 " further, that as Impiety with the true Be-  
 " lief shall never be punish'd; so Piety and  
 " good Works proceeding from a false and  
 " erroneous Faith, is of no Validity or  
 " Power conducing to the Fruition of the  
 " Joys of *Paradise*. Thus we see the *Ma-  
 hometan* Religion ( which is one of the pro-  
 digious Products of Reason's superfetati-  
 ons, which hath brought forth nothing  
 good, nor Rational in this Production,  
 more than the Confession of One God )  
 perceive some glimmering of a Resurrection.  
 And most certain it is, what the Apostle of  
 the Jews lays; *Blessed be the God, and Father*  
 of our *Lord Jesus Christ*, which according to  
 his abundant Mercies hath begotten us again  
 into a lively Hope, by the Resurrection of *Je-  
 sus Christ from the Dead*. 1 Pet. c. 1. v. 3.

Those

Those Mungril sort of Heathens, the *Quakers* hold the Opinion of an immortal Existence, tho' their Tenant of it is a damnable Blunder; in holding *the Soul of Man is part of the Divine Essence*: which palpable Error, *Fenner* (in his *Quakerism Anatomiz'd, Cap. 2. Sect. 3.*) thus ingeniously confutes. " Then should the Essence of " God be divided into so many finite Be- " ings, as there are Souls; and then God's " Essence (which is infinite) should be- " come finite, when it becomes a Soul in " Man: Moreover, if this be so, then shall " a part of God be sinful, and then should " God hate Himself, and turn in Wrath " for ever against his own Essence. Again, the Rewards and Punishments which the *Ethnicks* believ'd were given to all Men, according to their Works good or bad after they left this Life, might argue they held something of an Immaterial Soul to be in *Man*; they held their Elysian Shades or Fields of Blis for the Just; as *Lucian* (tho' Scowlingly) hints; *ὑμεῖς δὲ οἱ ἀγεθοὶ ἀπότελεται ταχαῖς τὸ Ηλύσιον πεδίον, καὶ τὰς μακάρους μῆτρας κατακεκλείσας ἀνθρώπων δίκαιων ἐποιεῖτε ταραχὴν βίον.* *Dial. lib. 1.* As for the Souls of the Unjust, as soon as they were arriv'd in Hell, they went to give an Account of their Lives before *Minos, Rhadamanthus, Æacus*, their Judges, who had in their keeping the tall Chest, where the Names of all the Living upon Earth were registered; out of it was drawn every man's Name, when he was arriv'd at the end of his Days: And when these Infernal Judges

had pronounce'd their Sentence against the wicked Souls, they were cast headlong by the Furies into the Bottom of Tartarus, a dreadful Place design'd for their Punishment; which Infernal Goal is under the Earth, according to *Propertius*,

*Sub terris sint jura deum, & tormenta gigantum,  
Tifiphones atro si furit angue Caput:  
Aut Aclmaonia furia, aut jejunia Phinei;  
Num rota, num scopuli, num sitis inter aquas  
Num tribus Infernum custodit fauibus antrum  
Cerberus, & Tityo jugera panca novem.*

Lib. Eleg. 4.

That Divine Rapture of *Orpheus*, de *Deo*, shews the Heathens imagin'd a Hell,

*Αἰσέργηστοι αἰδον πόντα γαῖαςτε τύραννε,  
Οσ προταῖσ σειεις βρειαρδον δόμοις χλύματοι.*

Lin. 39. & 40.

The Comick backs his Belief, in holding Infernal Powers as well as Cœlestial,

*At ita me di de&que superi atque inferi, &c.*  
Plaut. Cistel. Act. 2.

In which lower Regions of the Earth, were several strange Goddesses; *Nox*, the Night, was she that had the greatest Command; and that was one of the most remarkable; she was held to be the Mother of Love, Deceit, Old Age, Death, Sleep, Dreams, Complaint, Fear and Darkness: Wherefore in such a Place as this, *Theocritus* was much in the Right to say there could be no great Pleasure.

AA-

Αλλ' ο σφιν τῷν οὐλῷ ἐπει γλυκὺν εξεκραστού  
θεῖσιν εἰς διέριν χειρῶν συγγροῦται Αχερούτῳ.

Eidyl. 16.

Thus the Heathens having some blind Knowledge of a future State, and believing their Souls had Converse with one another after this Life in the *Elysian Fields* I am apt to think, this Faith incited *Cleopatra* to kill her self, that her Shade might again behold her Beloved *Mark Anthony*; *Ad mortisque ad venas serpentibus, quasi somno soluta*, was the Manner of her Death, says *Florus*, lib. 4. cap. 12. Who was a Woman of that infamous Life, that I'm ashamed ( in respect to her Sex ) to *English* the Notorious Character *Aurelius Victor* gives of her; *Hac tant & libidinis fuit, ut saepe profliterit: Tant & pulchritudinis, ut multi Noctem illius morte emerint*. Brev. Rom. Hist. This hopes of seeing one another after Death, no question, made the *Indian Women* so earnestly strive to be burnt alive with their Dead Husbands, as *Elian* reports, *Var. Hist. lib. 7. cap. 18.* and by the way let the Reader Remark, that the *Papists* follow in their Descriptions and Fancies of Hell, and its Suburbs, the *Heathens*, or *Romans*, their Predecessors, who with the Empire of the World have left them many of their groundless Opinions, and strange Superstitions. As the former did imagine several Apartments under Ground, and subterranean Places, such as the Rivers *Acheron*, *Styz*, *Cocytus*, *Pblegeton* and *Lethe*; so the latter maintain divers

divers Retreats of the Soul after Death ; those Places of the *Poets Fictions*, is the same as that of these mistaken *Christians*. Where by this Acknowledgment of the *Romanists* Errors, the *Psychomisanist* may see the Church of *England* scorns to be beholding to the Church of *Rome* for that true Principle of believing the Immortal Existence of the Soul, as he pretends we are ; and that a *Protestant* fully knowing the Grounds of the Christian Religion, is so far from owning any *Purgatory* ( where People that commit *Venial Sins* go, as *Turberville* (in his Abridgment of Christian Doctrine, c. 17.) says, " Till they have made full Satisfaction for them ) that they utterly condemn the Thoughts of any such feign'd Place ; and laugh at those Fools that hold there is as yet a Hell.

'Tis true, the Scripture doth often mention Hell ; and St. *John* the Divine says, *Christ* hath the *Keys of Hell and Death*. Rev. c. 1. v. 18. By which it is to be understood *Christ* will have the Power over that Infernal Residence, when such a local Being is made ; and therefore *Napier* (on the *Revelations*) thus Paraphrases on that Text ; *And I have power over Death and Hell, to close and open the same at my will.* *Meyer* on the same place of the *Apocalypse*, says, *Hoc est potestatem dimittendi peccata, quibus ablatis e-lumbis facta est cum mors tum infernus.* In which place ( whenever it is ) 'tis certain the Damn'd shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the *Lamb* : *And the smoke*

smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night.

Rev. 14. 10, 11. Now learned Mede commenting on that Text, and observing the threefold cry of the Angels in the said Chapter, saith, *But the third it being come to the beighth, denounceth borrible and heinous Torments, and those to have neither end nor any ease, to the whole train of the Beast and to all which shall abide in his Obedience.* See, he takes no notice of any tormented so grievously at this present time, for indeed Hell is spoken of in no place of Scripture but in respect of Futerity, or that it shall be. *Pignetus* thus notes on that part of the said Verse [ *Et cruciabiter igne Sulphure* ] *Amplificat* Johannes *supplicium damnatorum, quo magis bestia cultum borreant homines, quem tantus cruciatus Scriptura significare solet: per sulphur autem, quod est materia incendii, alluditur ad loca sulphurea perpetuo ardentia, qualis fertur esse mons Etna in Sicilia.* In the Gospel of St. Math. it is said, *qui autem dixerit, Fatue, reus erit gehenna ignis.* c. 5. v. 22. that is ( as Morlorat expounds it ) *Eterna damnationis*, which shall at the Day of Judgment, fall upon all Reprobates. Hell not yet being, is therefore express'd sometimes by the word *Gehenna*, a place that now is, or rightly *Gehennom*, i. e. the Valley of the Children of *Hinnom*; where in the midst of a pleasant Grove, the *Jews* did imitate their prophane Neighbours the *Ammonites*, in sacrificing their Sons and Daughters to the Idol *Moloch*, either by causing them to be burnt a-

live

live in a brazen Image made purposely for such Abominations; or by making them to pass between two Fires in honor of this God. Which Place of Abomination is likewise called Tophet, from *Toph*, a Drum, which Instrument those Idolaters were wont to beat upon, to drown the Cries of the burning Children. Which Cruelty, we read was Tolerated by *Abaz*, for he burnt incense in the Valley of the Son of Hinnom, and burnt the Children in the Fire, after the Abominations of the Heathen, whom the Lord had cast out before the Children of Israel. 2 Chron. 28. 3. But now it may be objected concerning *Dives*, how in Hell he lifted up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his bosom. Luke 16. 23. To which, I Answere, This is only a Parable; and tho' Christ tells the Story, yet he doth but describe spiritual Things under Figures, which he knew to be most intelligible to our Souls: For Example, It is said by St. John the Divine, There were sealed an hundred forty and four thousand, of all the Tribes of the Children of Israel. Rev. 7. 4. Here observe, the Spirit of God expresseth the Number of an Hundred forty and four thousand, to wit, Twelve thousand of every Tribe; not that every Tribe was equal, or that the Number was so in whole Thousands without odds; as if there were neither more nor fewer, as though we would addict the Spirit of God to resolve and satisfy our Curiosities; but the meaning of the Spirit of God hereunto, is to satisfy our Comfort, and not our curious scrupo-

Scrupolosity, giving to us *Gentiles*, and to the *Christian Jews*, that Comfort, that whereas we rashly fear that we be left alone to serve Christ, and that none more than we of *Israel* are Chosen, as *Elias* judged, 1 Kings 19. 18. God will let know, that he hath sealed about Twelve thousand of every Tribe; where note for certainty, that in speaking to Men, and in accompting of Men, the Spirit of God speaks after the Phrase of Men, in rejecting the odds, and in specifying the perfect or whole Number; that is nearest the Truth, instead of the Truth. And *Brentius* makes this Exposition on the above-mentioned Parable, *Sed probitorquentur sensu felicitatis bonorum: & ea cogitatio dolorem auget. Tales sunt impiorum crucitatus, hinc sua tormenta spectant, illinc quam felix sit beatorum conditio. Igitur quæ corporalia hic scribuntur, ut visus distantia, exustio lingua, refrigeratio, digiti in aquam intincti, batns, &c. omnia spiritualiter accipienda sunt.* Alas! This Text proves no present locality of that which the *Hebews* sometimes calls *Sheol*, the *Greeks* call *Hades*, and the *Latins* call *Infernus*, and I cannot but blush for that Ignorance which begets such a vulgar Error among the People, as to make them at every turn, who disputes upon the locality of a Hell, cry *Dives*; Was not *Dives* in Hell? The Scripture says it, and so forth: Alas! How often is *Dives* called upon to make good the Assertion, when there was never any such Man living? Our English Translation mentions no *Dives*, but says, *There was a certain rich man*, Luk. 16.

19. Beza's Translation hath, *Caterum quidam erat Dives*; Pagnine's, *Homo quidam erat Dives*, and I may presume to say all *Latin* Translations whatsoever, use *Dives*, which is the *Latin* for a rich Man, it never was the proper Name of a Man; and had not he in *Abraham's Bosom* had a proper Name, we should have had some People say *Dives* and *Mendicus*; the rich Man and the Beggar.

But now to prove there is no such Place as a Hell at this present, by Mathematical Demonstrations. The Earth which Mankind dwelleth on, is not supported by any Pillars underneath it, but by the Power of God hangeth in the Air; according to that of *Job*; *He stretcheth out the North over the empty place, and hangeth the Earth on nothing.* c. 26. v. 7. So that be in what part of the Earth you will, there is an *Antipodes*, or People opposite to you: The several Regions, Cities, and Towns of which Terrestrial Globe, having either North or South Latitude, being by the *Astrologers* Conjecture appropriated to their respective Signs and Planets, as you may see in *Alcabitius*, pag. 47. *Junctin*, cap. 13. and *Eland*, cap. 5. Now the Earth and Sea, which makes but one Body, being round, there must needs be as much distance from all other parts of the Globe to the Firmament as is from the place you are in now and the Firmament which we behold over head: and if any one should ask why the Earth had rotundity above all other Shapes, *Sacerobusto* answers for me, *Quia omnium corporum*

*potum*

porum Isoperimetrorum sphaera maximum est,  
 omnium etiam formarum rotunda capacissima est,  
 quoniam igitur maximum & rotundum, ideo ca-  
 pacissimum, unde, cum mundus omnia contineat,  
 talis forma fuit illi utilis & commoda. De  
 sphaer. cap. I. Having shew'd the Scituati-  
 on of the Earth and Sea, as also its shape,  
 it will be requisite to enquire the Circuit and  
 Diameter of the Globe; in *Mæstlin*, lib. I.  
 part 3. you may find its Circumference to  
 be 5400 *German Miles*, and Diameter  
 1718<sup>2</sup>. Miles; which reduced to our *Eng-  
 lish Measure*, is 21600 Miles in Circuit, and  
 6872<sup>2</sup>. Miles Diameter; wherefore if the  
 Earth is no thicker from the North to the  
 South Pole, and considering what a sub-  
 stantial Foundation it has to bear the pon-  
 derous Weight of Cities, Towns, Villages,  
 Towers, Castles, Men, Beast, and Fowl  
 that is upon its Surface, what *vacuum* or  
 space can there be in the Intrails thereof,  
 big enough to contain so many Millions of  
 Angels that were expell'd for attempting  
 to Usurp the Sovereignty of their Maker:  
 Besides all those Men that since the Cre-  
 ation (it is to be fear'd) bear them Company:  
 Or if it was so that Hell was in the Earth,  
 its Fire before this time of day had, like,  
 the burning Mountains of *Ætna* and *Vesu-  
 vius*, made violent Irruptions, and set the  
 universal Mass in a general Conflagration.  
 As Hell then cannot be in the Earth, no  
 more can it be in this Void between the  
 Earth and the Firmament; for if such a  
 Mass of material Fire of Sulphur was  
 there, it would be conspicuous to our sight:

Nor

Nor is such a material Fire of Sulphur between the Orb of the Moon and the *Primum mobile* ( which is the uppermost of the Celestial Orbs, as you may see in *Barocius's Cosmog.* lib. 1. ) for that would be an Impediment against the Nature and various Effects of the Planets. And to say Hell is above the first Moveable, would be an Error in the superlative Degree, for above that is the *Empyrial* Heaven, where God that one spiritual and infinitely perfect Essence, resides for evermore.

But for the satisfaction of those that are curious to know where the Damn'd inhabit till the Day of Judgment, which shall be a time of trouble, such as never was since there was a Nation, even to that same time: *Dan. c. ult. v. 1.* They are to understand that the Damn'd dwell not in material Sulphurous Fire, nor reside in the centre of the Earth, till the day of Judgment, as all the antient *Christians* thought, yea, even within the time of *St. Austin*, but have their residence ( as also the Godly ) in the Air, therefore the Devil is styled the *Prince of the power of the Air*, *Ephes. 2. 2.* and as their Substances are spiritual, they cannot be beheld with the fleshly Organs of the Eyes, their Agility is soon here and there and every where; for sometimes the Devil is in the Earth, and on it, as in that of *Job*, when God asked *Satan* from whence he came, he answered, *From going to and fro in the Earth, and from walking up and down in it.* *c. 2. v. 2.* And know that a particular fulness of cursedness lighteth upon the

the wicked Soul immediately, as soon as she is separated from the Body; for in the very instant of dissolution, she is in the Sight and Presence of God, and thereby the Testimony of her own Conscience, *Christ* the righteous Judge, who knoweth all things, maketh her, by his Omnipresent Power, to understand the Doom and Judgment that is due unto her Sins, and what must be her eternal State: And in this manner standing in the sight of Heaven, not fit for her Uncleanness to come into Heaven; she is said, to stand before the Throne of God: And so forthwith she is carried by the evil Angels with Violence to Misery; but not in that Extremity of Torments, which she shall finally receive at the last Day. For the general fulness of Cursedness, shall in a greater measure of Fulness be inflicted upon both Soul and Body at the Great Assize; when (by the mighty Power of *Christ*, the Supreme Judge of Heaven and Earth) the one shall be brought forth by the Devil, and the other out of the Grave, as Prisoners, to receive their dreadful Doom, according to their evil Deeds. Then *the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also and the Works that are therein shall be burnt up.* 2 Pet. c. 3. v. 10. which terrible Mass of flaming Ruins will be the Hell, that has been so often threaten'd the Wicked for their Disobedience to the Laws of God and Man.

I know the Question Zepperus partly borrows from David in his *Ar's hab. & aud. Conc. Sac. lib. 2. cap. 6. Quid enim Dei Verbum aliud, quam aurum, Psal. 19. v. 10. Humana vero illa ethnicorum commenta, ad Dei Verbum comparata, aliud quam lutum ac stereus sunt?* And if the *Psychomisanist* will not like *Phormio*, in *Terence Phor. Act. 5. Scen. 8.* say, *Verba suit mortuo, I had as good speak to a Post;* I shall easily justify the citing the *Ethnicks* Writings to be allowable, because the Authority of God's Word, as great as it is, is little enough with those who hold Atheistical Tenents; in whose foolish Opinion, the Testimony of the *Prophets*, or the holy *Apostles*, have a great deal less Credit, than the Testimony of *Pagan* Writers. Yea, and such Wretches, who almost deny a God in denying the Existence of the Soul, have no better Opinion even of those Treatises of the *Heathens*, which hints on any thing consonant to the Doctrine of the Scripture, which Prophanes of such obstinate Sinners, *Macrobius* observes in the *Epicureans* reporting, *Epicureorum tota fabio & quo semper errore a vero devia, & illa existimans ridenda quae nesciat, sacrum Volumen, & Augustissima irrigit naturae seria.* de *Som. Scip. lib. 1. cap. 2.* Now the *Psychomisanists* say we borrow our Opinion of the Existence of the Soul united to Humane Body from the *Heathens*; but I must needs judge that they borrow their Assertion of Man's having no Soul from those blind Creatures, and especially from those blind *Heathens*, who thought all things came by Nature;

Nature ; such as as *Epicurus*, *Lucretius*, *Lu-*  
*cian*, and others, all Atheists : Therefore,  
as they borrow their Atheistical Notions  
from Heathenish Writers, it is better to  
convince them by their own Writers ; the  
Reason is, as Bishop *Fotherby* says, in his  
*Atheomaſtix*, lib. 1. cap. 2. *Because (if we*  
*seek to convert Atheists) the Testimony of their*  
*own Writers have with them far greater force*  
*and Power of Persuasion, than the Testimony*  
*of the Scriptures, be they they never so plain.*  
And refuting the *Gentiles*, by the Writings  
of the *Gentiles*, made *Julian* the Apostate  
cry out, *Propriis pennis configimur*, We are  
wounded with our own Quills, out of our  
Books they take Weapons, which in Fight  
they take against us. Now to use the words  
of Dr. *Chaloner*, Serm. 6. Their main Pre-  
judice against these Citations happens from a  
wilful Blindness of a Perverse Generation, which  
hath not after so many years Tuter ing, learn'd to  
distinguish between the lawful Use, and the A-  
buse of a thing. St. *Paul*, we see, when he  
was upon the Work of God, in Converting  
the *Gentiles*, was oblig'd to make use of  
their own Authors to confute them ; for  
he brought against them an Expression out  
of *Aratus*, as in that of the *Acts of the A-*  
*postles*, c. 17. v. 28. *Per ipsum enim vivimus,*  
*& movemur, & sumus sicut & quidam vſtrati-*  
*um Poetarum dixerunt.* Again, that of *Me-*  
*nander*, in *1 Cor.* c. 15. v. 33. *Evil Communi-*  
*cations corrupt good manners.* And again,  
that of *Epimenides* or *Callimachus*, in *Tit.* c. 1.  
v. 12. *The Cretians are great Lyars, and*  
*Belly-Gods.* Wherefore, as the *Scriptures* are

sufficient to teach, to instruct, to convince, to reprove, that the Man of God may be perfect in every good Work, 2 Tim. c. 3. v. And as the *Psychonismist* will not be confuted by them, I have just Cause to change that Sentence of *Seythian Cruelty*, *Satiate sanguine, quem fitisti, cuiusque insatiabilis semper fuisti*, in *Justin the Epitomizer*, lib. 1. thus, *Satia te damnatione, quam fitisti, cuiusque insatiabilis semper fuisti*. So I shall conclude this Section with that divine Contemplation of *Feltham*, spoken in his Resolves, Cent. I. *Why should I strive to know that, which I know I cannot know? Can a Man dissect an Atom? Can he grasp a Flame? Or hold and seize on Lightnings? I am sure I have a Soul, and am commanded to keep it from Sin.*

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### S E C T. III.

*Proving by the Fathers of the Church,  
and Modern Writers, an immate-  
rial, immortal Existence united  
to Man.*

**W**here the Devil cannot succeed so high as to instill a Belief in the Mind of Man, *There is no God*, Psal. 14. v. 1. he labours to introduce a Secondary and deductive Atheism, that tho' they

they conceive there is a God, yet shall they hold such damnable Tenets, which doth not only undermine the Base of Religion, but destroyeth the Principle, preambulous unto the Belief held by *Adam*, and all the blessed Patriarchs, the Jewish Church, and Church establish'd by *Christ* and his Apostles. Such are the *Adamites*, who will assure thee thou hast no Sin. The *Familists*, who say, that there is no Heaven nor Hell but upon Earth. The *Antinomians*, who thrust both Tables of the Law from themselves, and will affirm that they are of no use at all to thee. The *Millenaries*, or Fifth-Monarchy-Men, who say, if you know that a wicked Man live by thee, and he is Rich, thou mayst make him a Beggar, for the Wicked have no right to the Creature. The *Socinians*, who own, that eternal Death is nothing but a continual lying in the Grave. The *Melchiorists*, who learn you to curse and execrate the Body and Flesh of the Virgin *Mary*, and that *Christ* only pass'd thro' her Body, as the Sun comes thro' Glass, without receiving any thing from it. The *Puers*, who call upon the *Christian* to ride on Sticks and Hobby-Horses, and other Childish, Bruitish, uncivil Actions; affirming withal, that unless you learn like little Children, you shall not inherit the Kingdom of God; for, save in this literal Sense, that Text is only true, *Mattb. c. 18. v. 3.* The *Demians*, who say, that all the Devils, and all the damn'd Souls shall at last be

brought out of Hell, and reign with God in Glory. The *Benckeldians*, who affirm *Polygamy* to be permitted in the *Gospel of Christ*; and that it is a mighty holy thing to have many Wives. And several other strange Hereticks, too tedious here to be inserted; but those that are willing to know their ridiculous Errors, may see them in *Ross* his *P A N Σ E B E I A*. And of which *Sects* I may say as Bishop *Fuell* doth by some, *Verum agimus Deo nostro gratias, satis jam orbis terrarum videt, nos nec peperisse, nec docuisse, nec aluiisse ista mortalia*. *Apol. Eccles. ang. p. 56.*

But now to the matter in hand, concerning the certainty of our immaterial immortal Being united to humane Body; besides the Authority of *Scripture*, and the *Ethnicks Belief* thereof, I shall make it evident by the Writings of the ancient Fathers, as well as modern Writers of the reformed Churches, and the Church of *Rome*, that there is an immortal Soul in Man. What can the *Psychomisanist* think of that in *Chrysostome* οὐ γε ἐγέλονται τῷ οὐωνούσαι λογοῖς ανοτίνεις λόγοι. *Homil. 2. ad Pop. Antioch.* I think that great and Orthodox Doctor of the Church holds the Existence of a Soul, or else I am very much mistaken. Had not the Doctrine of the Soul's Existence been founded upon substantial Authorities, *Augustine*, when acknowledging God was not to be found in corporal Virtue, would not have said, *Per ipsam animam meam ascendam ad illum*. *Confess. lib. 10. cap. 7.* *Lactantius* also maintains the same Catholick Doctrine, in these

These words, apparer, animam non interire, neque dissolvi, sed manere in sempiternum, lib. 7. cap. 9. de div. premio. Had Men no Souls, what need Salvian to have cry'd out, *quicunque animas suas negligunt, etiam infra judicium diaboli se amant.* Lib. 3. ad Eccles. Cathol. Hear what Fulgentius says to the matter, *natura & primitias suscipiens Dominus, sicut in suo Corpore cunctorum fidelium corpus, sic in sua anima universorum fidelium animas, per natura & unitatem, & gratiam justificationis, acceptit.* lib. 1. de Myst. Meditat. ad Thralymund. The Conflicts between the Flesh and the Spirit, St. Cyprian (Epist. 106.) calls the Contention of the Soul; as in the following Words, *Quod vero caro adversus spiritum, & spiritus adversus carnem contendere dicitur & repugnare, impropre arbitror dictum, quia solius animae lis ista est, qua secum rixatur, & cum proprio arbitrio litigat, certior in hujusmodi questionibus quid bonum sit, quid malum, quam in altiarum rerum inquisitionibus quid verum sit, quid falsum.* Now I would have the Pythagoreanist to know, that albeit the Church till the Death of Saint John the Evangelist, continued a pure Virgin, of unspotted Doctrine, and intemperate Fame; but too soon after gave too free Access to Paramours, and lost every Age more than other of her unblasted Reputation, yet she received no such foul Spot in her primitive Faith, as to believe Man had no Soul: whose Essence is immortal, as Calvin justifies, *Posto hominem exstare anima & corpore, extra controvrsiam esse debet; atque animae nomine essentiam immortalem, creatam tamen intelligo, qua nobilior ejus pars est.*

lib. i. cap. 15. Sect. 2. Instit. I know this Text is appropriated to the Superstitious *Papist*, *God shall send them strong delusion, that they should believe a Lie*: That they all might be damned, who believed not the Truth, but had Pleasure in unrighteousness, 2 Thess. cap. 2. ver. 11, 12. but I fear the *Psychomisanist* is comprehended under the same Curse; that will not believe the Doctrine taught by Christ himself; of whom the Poet thus divinely Sings,

— *tu noxia pectora solvis,*  
*Elapsaque animas in corpora funda reducis,*  
*Et vitam remeare jubes.* Claud. Epig.

As the Church of *England* doth not build her Faith upon any humane Testimonies, but what have a Foundation on Divine Authority, I hope the Learned Judicious will take it as no offence if I quote, for proving an immortal Soul, the Opinions of our Adversaries the *Romanists*, so long as they are not Heterodox, but really consonant to the Dictates of the Holy *Paraclete*: for tho' about the seventh Century *Papisme* brake in upon that Religion which we now embrace, and defiled it both in Doctrine and Discipline, by introducing, after this fearful Inundation, the worshipping of Images; and Prayers in an unknown Tongue; and prohibition of Marriage in the Clergy; and Transubstantiation; and Mutilation of the Sacrament; and in a word all the Romish Drugs, Errors, and Superstitions, yet may we pick some Gold out of their Dung: as,

*Sed*

Sed quamvis Ecclesia sponsa Christi sit, & fideles filii dicantur Ecclesie, quia ipsa per lavacrum Baptisni eos quodammodo parit Christo: tamen quoniam Ecclesia nibil est aliud nisi cætus fidelium, ideo animæ fideles omnes sunt sponsæ particulares, quomodo Ecclesia sponsa est universalis. lib. 5. cap. 6. de atern. felicit. is a good Expression, considering it fell from the mouth of Cardinal Bellarmine, that stout Champion for the Whore of Babylon; and hear what those great Writers of Controversies, *Becan*, and *Coster*, both Jesuits, say to this point of the Soul's Immortality; the first speaking against such as hold the Soul is extinguished after this Life, says the Tenet is false, *quia tollit immortalitem animæ*, lib. 4. cap. 8. Controv. which shews he holds the Soul to be immortal. The other of five Propositions concerning the Veneration of Saints, makes this the first, *Sanctorum animas cum Christo in cælis vivere, Dei vultum intueri, & perpetua gloria frui*, cap. 12. *Enchirid. Controv.* Alas! We may be assured of the present Immortality of the Soul by the Resurrection of our Saviour, who suffer'd for our Ransome from Damnation, an ignominious Death on the Cross, through the Treachery of *Judas*; which makes *Ferrarius* thus exclaim against him; *O facinus ab ipsa humanitate barbarum! O crudelissimo dignam proditore clementiam! Ut altissime vulneratum facile tradas in manus hostium Deum, divinum ad cor perfido penetras osculo.* Orat. 8. These are the thoughts on the Soul. by two noted Men of that Society, which takes it Name from this Etymology, as

*Cheinmitius*

Chemnitius notes, *Sicut enim olim Romanorum Imperatores dicebantur Africani, Germanici, Asiatici, &c. non quod amici & socii essent illorum populorum: ita dictos putam Jesuitas quasi professos & juratos hostes Jesu.* Theol. Jesuit. cap. 1. And those that have a mind to know their Creed, Usurpations, Murthers of Infants, Uncleanness, Revenge, and Ingratitude, let 'em read Farridge's Jesuits display'd, chap. 7. 8. 9. 12. and 16. For far am I from holding with the Church of *Rome*, in any Principle not agreeable to the Doctrine of Christ and his Apostles, and what is establish'd by the four first General Councils celebrated at *Nice*, *Constantinople*, *Ephesus* and *Chalcedon*, which disown their drossie Treasure of super-abundant Satisfactions; or their dry Suppers without the Lord's Cup; or their solitary Communions without Communicants; or their unintelligible Prayers; or their ignorant Devotion; or their irregular canonizing of Traytors; or their money catching Indulgences; or any of the like new Trash which was never known to Antiquity.

The *Psychomisanist*, (who will not believe as Jesus said, *all things are possible to him that believeth*, Mark chap. 9. ver. 23.) is to take notice of Bonaventure's saying, *Sicut enim carnalibus cibis alitur homo exterior; sic de votis Orationibus homo interior pascitur & nutritur.* par. 1. cap. 12. *Spec. discip. ad Novitios.* The purport of which is, Prayer is the Food of the Soul: of which immortal Being Flattman (in his Poems, pag. 44.) very prittily notes as follows.

When

When on my Sick-bed I languish,  
 Full of Sorrow, full of Anguish,  
 Fainting, Gasp<sup>g</sup>, Trembling, Crying,  
 Panting, Groaning, Speechless, Dying,  
 My Soul just now about to take the Flight  
 Into the Regions of eternal Night ;

Oh tell me you,  
 That have been long below,  
 What shall I do !

What shall I think, when cruel Death appears,  
 That may extenuate my Fears !  
 Methinks I hear some gentle Spirit say,  
 Be not fearful, come away !  
 Think with thy self that now thou shalt be free,  
 And find thy long expected Liberty,  
 Better thou mayest, but worse thou canst not be  
 Than in this Vale of Tears, and Misery.  
 Like Cæsar, with assurance great come on,  
 And unarmaz'd, attempt the Laurel Crown,  
 That lies on th' other side Death's Rubicon.

Like Thomas Dydimus, who said ( when the other Disciples told him they had seen the Lord ) Except I shall see in his hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my hand into his side, I will not believe. Joh. c. 20. v. 25. So the Psychomisanist ( I presume to say ) will not believe a Substantial Immortal Spirit distinct from his Body, because he never saw one ; or else he fixeth his Affent on Falsity, because the holy Scripture doth not in express Terms mention Man has a spiritual Substance in him, immortal from his first receiving ; but, as Featly says ( in his

His Appendix to the *Romish Fisher*, p. 81.)  
 " Many points of Faith are not set down  
 " in express words in the Scripture. For  
 " example, the Trinity: The Doctrine of  
 " Sacraments: The Baptism of Infants:  
 " The Consubstantiality of the Son with  
 " the Father: The procession of the Holy  
 " Ghost from the Father and the Son;  
 " which Articles yet are clearly prov'd  
 " by the Scriptures. A thing may be said  
 " to be contain'd in the Scriptures two  
 " manner of ways; either expressly and  
 " immediately in direct and formal Terms,  
 " as that Christ is Mediator betwixt God  
 " and Man, 1 Tim. c. 2. v. 5. and the like;  
 " or mediately and implicitly, which may  
 " be necessarily and infallibly deduc'd from  
 " Scripture, as the points abovenam'd. So  
 in like manner, it may be concluded in-  
 fallibly from Scripture, that God's words  
 are not always to be taken in the literal  
 Sense, as I have hinted in the first Section;  
 but for farther Proof, shall give more Ex-  
 amples: Soul is put for Man in the fol-  
 lowing Texts; *And fear came upon every*  
*Soul.* Act. c. 2. v. 43. *Let every Soul be Sub-*  
*ject to the Higher Powers.* Rom. c. 13. v. 1.  
 And Marlorat on the New Testament cites  
 one thus, noting on the last Text, *Omnis*  
*anima pro omni homine, more Hebraico ponit-*  
*tur, per Synodochen.* Again, *Anima pro fa-*  
*cultate intellectuali ponitur;* as in that of the  
 Apostle, *The word of God is quick and power-*  
*ful, and sharper than any two edged Sword,*  
*piercing even to the dividing asunder of Soul*  
*and Spirit.* Heb. c. 4. v. 12. Upon which  
 place

place *Aretius* Commenting, says the Soul is Immortal; his words are, *Anima divisa & spiritus dicitur omnium virtutum humanarum solidum examen: Et animam intelligo hic aeternam particulam nostri, quae immortalis est.* And altho' our English Translation of the New Testament says, *Take no thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Body, what ye shall put on.* Mat. c. 6. v. 25. Yet the original Greek which we ought to follow, is, μὴ μεριμνάτε τῇ ζυχῇ ὁμῶν, τι φάγετε, καὶ τι πίντε μεθὲ τῷ σῶματι ὑμῶν, τι ἐρύθρον. The Latin Translation, according to *Pagnine*, *Ne sitis solliciti anima vestra, quid comedetis, & quid bibetis, neque corpori vestro, quid induatis.* *Beza's* Translation has also *Anima:* In which Text, you are to understand, *Anima pro vita aut subfidiis vita ponitur.* In the *Acts.* c. 27. v. 10. 'tis written, *Video quod cum injuria multoque damno non solum oneris & navis, sed etiam animarum nostrarum futura sit navigatio.* Where *Anima pro Vita* ponitur, as *Bulinger* expounds it, *Hoc est vita nostra, ad morem Lingue Hebreæ.* Sometimes *Anima* is put for *Voluntas;* *And the Multitude that believ'd were of one Heart, and of one Soul.* *Act. c. 4. v. 32.* *Tantum ut dignum est Evangelio Christi conversemini: Ut siue quum venero & video vos, sine absens Sum, audiam de rebus vestris, quod stetis in uno spiritu, una anima, concertantes fide Evangelii.* *Phil. c. 1. v. 27.* *Alfo Anima pro desiderio ponitur, by the Evangelist; And I will say unto my Soul, Soul, thou hast much Goods laid up for many Years; take thine ease, eat, drink,*

drink, and be merry. Luk. c. 12. v. 19. Mardonat cites an Expositor explaining that Place after this manner; *In hac loquutione Hebraica subest Emphasis: sic enim seipsum compellat, ut tamen significet abunde suppeterè quod animi desiderium omnesque sensus expleat.* Est igitur Periphrasis suiipsius acsi diceret, *Dicam ad meipsum, sive mibiipsum, consolabor meipsum quod tandem satisfactum sit aliqua ex parte desiderio meo & affectibus meis.* Ergo anima pro desiderio accipitur more Hebræorum, qui hac loquutione, anima mea tanc utuntur cum affectos suos exprimere volunt: Atq; hñjusmodi periphrases Hebraicæ magnam vim habent, ut quis alteri dicat; *Quid agit cor tuum, plus aliquid habet quam si diceretur; Quid agis, & tamen sensus idem est.* In Jude, there is *Anima* put pro *vitiioso ingenio*, the Text is, *Hic sunt, qui seipso segregant, animales, spiritum non habentes.* v. 19. which place the Expositor of the preceding Text expounds thus; *Anima hic spiritui opponitur: Adeoq; vitiosum ingenium significat, quale est in hominibus nondum regenitis.* The Soul is put pro *fede affectuum*, as in that of the Gospel, *Mary said, my Soul doth magnifie the Lord.* Luk. c. 1. v. 46.

Having given the various Acceptations in which the Soul is taken in Scripture, which Mornæus ( *in Tract. de Eccles.* cap. 4.) proves from the Words of a Reverend Father of the Church, to be *fundamentum tum Fidei nostræ, tum Ecclesæ;* I shall from those sacred Oracles enlarge a little more on the Soul. Which St. Paul tells is divided into two Parts, *And the Peace of God which pas-* seth

seth all Understanding, shall keep your Hearts  
 and Minds thro' Christ Jesus. Phil. c. ult. v.  
 7. Here the Holy Ghost divides the Soul  
 of Man, in respect of his Faculties, into  
 two Parts, the *Mind* and *Heart*: The *Mind*  
 signifies the Understanding, but the *Heart*  
 all the Affections and Will; Therefore, in  
 this Sense is the whole Soul comprehended  
 under these two Names. The Immortality  
 of which is assur'd us again in this Promise  
 of our blessed Jesus, *For whosoever will lose*  
*his Life for my sake, shall find it*, Matth. c. 16,  
 ver. 25. the Original is *Soul* not *Life*; but  
 this being an *Antithesis* between a temporal  
 and eternal Life, the Translation is signifi-  
 cant enough; meaning, where the faithful  
 offer Lives for *Christ*, their Souls, which  
 seems to vanish into nothing, is restored to  
 a better Life. Again, *Christ* assures us our  
 Souls shall not die, saying, *Verily, verily I*  
*say unto you, He that beareth my word, and be-*  
*lieveth on him that sent me, hath everlasting*  
*life, and shall not come into condemnation;*  
*but is passed from death unto life*, Joh. chap. 5.  
 ver. 24. by this assurance we may be cer-  
 tain the Spirit which dwells in Man, is a  
 life, which at last abolisheth the Relicks of  
 Death; but observe how notably *Musculus*  
 expounds this Text, *Facit etiam hic locus ad*  
*refellendum eorum perversum dogma, qui impu-*  
*dentissime animas morientium una cum corpori-*  
*bus mori dicunt: & eorum simul qui eas post*  
*mortem corporis ad judicium usque dormire*  
*affirmant. Non enim quod hic Christus dicit,*  
*de corpore intelligi potest (quia transit à morte*  
*ad sepulchrum). sed de anima, quæ a morte*  
*corpore*

*corporis transit in vitam.* And this Assurance made Saint Paul desire to be dissolved, and to be with Christ, Philip. chap. 1. ver. 23. for he knew his Soul, as soon as it was loosed from the Chains of his Body, would presently enter into an eternal State. If the Soul perisheth after this Life, how could the Apostle make this out? viz. *We are confident, I say, and willing to be absent from the Body, and to be present with the Lord.* 2 Cor. chap. 5. ver. 8. observe the nervous force of the latter part of the Verse, *and to be present with the Lord*, which is as much as if Saint Paul had in plain terms affirmed by the Inspiration of the Holy Ghost, that as soon as Man departed this Life, that the immaterial immortal Soul which is in Man, went into a State of Immortality. And it is also most certain that Souls do not sleep till the Resurrection; for Saint John says, when the Lamb had opened the fifth Seal, *I saw under the Altar the Souls of them that were slain for the word of God, and for the Testimony which they held.* And they cryed with a loud Voice, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwelt in the Earth,* Rev. c. 6, v. 9, 10. I think the Psychomisanists false and vulgar Notions cannot be maintained against these Texts of the Holy Scriptures, which cannot deceive us, because they are deliver'd by that God, who (as Keckerman says, in *Syst. Theol.* lib. 1. cap. 6.) is *verax operibus, verbis, promissione, comminatione, visionibus, & omni denique patefactionis sua modo.* We may safely confide in the Aversions

tions of our Maker, for *God is not Man that be should lie*, Numb. c. 23. v. 19. the Almighty tells *Hosea*, *I am God, and not Man*, c. 11. v. 8. which is as much as to say, as *Drusius* in his *Lections* on that Prophet observes, *Deus sum, non muto*. Wherefore *Aristotle* was much mistaken, when he said, that *God himself is deprived of this thing only*, viz. *the power to make things not to be done, which are done*, Ethic. l. 6. c. 2. for there are divers things, which God cannot do, because he is omnipotent, even all things which argue Impotency, *Et qua potenter fieri non posseunt, sed impotenter*, which cannot be done powerfully, but impotently: of which sort are things contradictory to the Essence of God, as he is *Jehovah*, and the most absolute Being of all things.

Besides I cannot pass by one thing without marking it as an Asterism of the greatest Solocism in Sense and Reason, that the *Psychomarianists* should be so much besides themselves as to think that all those Wise Men summoned to an universal Synod, Celebrated at *Constantinople* in the third year of *Basil* the Emperour, under Pope *Adrian* the second, (as you may see in *Carranza's Summa Conciliorum*, pag. 405.) should have Enacted the Canon *Quod unica sit hominis anima*, in Condemnation of the Impiety of those *Heretics* who held that Man had two Souls; if it had not been contrary to the Doctrine of the Old and New Testament, and all the Fathers of the Church who acknowledge Man to have but one rational Soul. Or that those summoned to a general Coun-

cil at Vienna, under Clement the fifth, would have back'd their Consent, by Decreeing, *Anima rationalis per se & essentialiter est forma humani corporis.* And tho' Popes are so insolent, as to make *Sherlock* ask ( in his *Case of Resistance of the Supream Powers Stated and Resolved*, Chap. 2. ) *By what Authority does the Pope pretend to dispose of Crowns and Sceptres, and to trample on the Necks of the greatest Monarchs?* Yet *Leo* the tenth, had so much Reason, Sense, and Goodness in him as to confirm, in the eighth Session of the Council of *Lateran*, *Quod anima hominis unica sit, ipsaque immortalis*, because Consonant to Scripture.

Tho' *Vossius* saith Anger is *Cupiditas, vindicta ejus quam videamur nobis posse exequi propterea quod quis aut nos, aut nostrorum quem-piam, immerito parvi fecisse videatur.* Rhet. Contrac. lib. 2. cap. 7. I must own Passion is not ill when rightly appy'd; and as that Character of the true Gentleman I can justly claim, which *Ellis* gives of him ( in his *Gentile Sinner*, in §. 8. of the third Sect. ) viz. *The Gentleman is too much a Man to be without all Passion, but he is not so much a Beast as to be Governed by it;* therefore if the *Psychomisanists* think me too Passionate anywhere in my Discourse, it is only a Zeal for the Truth urgeth me to it; for who can forbear being in Wrath when they see with what a difference God did lead the *Israélites* and *Christians* to the Land of Salvation? The *Law* was given in dreadful Peals of Thunder, striking Terror in the Hearers; but the *Gospel* with *Musick, Voices, and Angelick*

Angelick Apparitions ; the Law came in like War, threatening Ruin to the Land of Man, but the Gospel like Peace, in the soft Pleasures of uniting Weddings ; yet for all these soft Invitations of a dying Saviour, some Men are so prone to invent *Heresies* and *Schisms*, that they wilfully conspire their own Destruction, and with the greatest Contempt slight to be an Inhabitant of that City, whose builder and maker is God. *Heb. 11. 10.*

Now our *Psychomisanist* is not so ingenious to confess the Truth, as his Suggester the Devil, who when he was asked which was the best Verse in *Virgil*, answer'd,

*Discite justitiam moniti, & non temnere divos.*

*Aeneid. l. 26.*

But to vindicate his notorious Tenet, he embraces *Sadducism*, and utterly denies the Existence of Spirits, as well as the Being of Witches ; pretending that the Relations given of Ghosts, Spirits, Souls, and Witches, were only the Grounds of *Monkish* Stories, deriv'd from one Generation to another. But truly he is much mistaken in his Assertions ; for the Existence of Souls has been sufficiently prov'd already, and shall be more in the following Sections ; as for the Being of Ghosts and Spirits, that sometimes appear unto the Living, I must needs consent to what Master *Webster* has written, in his *Treatise of Witchcraft*, Chap. 16. And were there not such Beings of Ghosts and Spirits, that have frequented those Places the Living

delighted in when on Earth, I suppose Sadducism had not been held Erroneous in the Jewish Church, as well as at the first establishing Christianity, as we may see by that Text, *The Sadduces say that there is no resurrection, neither angel nor spirit*; Act. 23. 8. *Drexelius, (de inferno Damnat. par. 2. cap. 6.)* Relates, there died at Paris a learned Man, who, whilst the burial Rites were performing in the Church, arose from the Bier, crying with a loud voice, *By the just Judgment of God I am accus'd.* Therefore the Funeral was put off till the next day; and being brought to Church again, he cry'd out, *By the just Judgment of God I am judged.* His Friends being more surpriz'd, they defer his Interment till the next day, whereon the same Ceremonies were perform'd as the days before, but the dead Man the third time cry'd with a loud Voice, *By the just Judgment of God I am damn'd.* The Truth of this Story, my Author says, is affirm'd by the whole City of Paris: And therefore I presume to ask if it was not the dead Man's Ghost that spoke, what it was that did speak? And as for proving there be Witches, or such as deal with familiar Spirits, the Scripture makes that out plain enough; for *Saul had put away those that had familiar spirits, and the wizards out of the land.* 1 Sam 28. 3. But *Manasseh* was so Idolatrous as to make his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits, and wizards. 2 Kings 21. 6. And God pronouncing his Judgment against *Jerusalem*, saith, *thou shalt*

shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the Dust. Isa. 29. 4. And were there no Witches, the Levitical Law would not have forwarn'd People from regarding them that have familiar spirits, Lev. 19. 31. in which Text **תַּאֲבֹת** *Haoboth* is taken for *Bagnale oboth*, the Master, of familiar Spirits; as the Witch of *Endor* is called *Bagnaleth obh*, the Dame or Mistriss of a familiar Spirit, as the familiar Spirits are wont to call them Dames or Mistrisses: And such a one, having a familiar Spirit, was the *Pythia* or *Pythonissa*, the Priestess of *Apollo*; for she gave Oracles out of her Belly, without the assistance of Mouth or Tongue, therefore called **εγεγινυθε** 'Tis evident from the several Laws of *Christian* Nations made against Wizards and Witches, that there be such miserable Creatures; several are known to have been Executed in *England*, and *Scotland*, some of which have confess'd they have Covenanted to renounce the true God, and his Word, and his Covenant in Baptism, and his Redemption by Christ; and to believe in the Devil, and to expect and receive help from the Devil; and in the end of his or her Life to give the Devil his or her Soul, or Body, or both. Which Covenant to Seal, he or she presently gives the Devil, either his Hand-writing, or some drops of his or her Blood; and then the Devil on his part, promiseth to be at this Man or Woman's Command, to appear

pear in any Shape, to advise, to carry him or her any whither, and to do for them whatsoever they shall desire of him.

Truly it is too well known by some, that there be Wizards and Witches at this time of day, doing a great deal of Harm ; and I have often heard my *Father*, and *Mother*, the happiness of whose Conversation God was pleas'd to grant me many Years, talk of their abominable Mischiefs ; as how they would make Images of Men, Women, or Children in Clay, and put Pins or Needles in them, with desire the Devil should wound such a Man, Woman, or Child, in such places as they directed by the Figure ; and the Confidence they put in their infernal Master has found their Intent perform'd : And my Grand-father, by my Mother's side, has had Cattle several times came home well out of the Field, and within an hour dead, by some unusual Bleeding at the Mouth or Fundament ; which sudden Disasters happening in the same manner more than once or twice, has given great suspicion of Witchcraft ; and the guess not unlikely, since *Homes* gives an Account ( in his *Demonologia*, Chap. 4. ) that, these Diabolical Artists, by a *Charm implicit* ( so called, because the Heart mutters over it, its cursed Desires ) making the Image of Man, or Beast, in Wax, Clay, or Dough, and burying it in the Ground, or in Water, or burning it in the Fire, do thereby intend, desire, and believe the Death of the thing whereof they made the Image ; or hiding the Image where

where it cannot be found, intend, as aforesaid, the utter loss of the thing represented ; or making impressions on such Images with Pins, Thorns, or the like Instrument, in any part of it, intend likewise the Torment of the things represented, in the same parts, ; and accordingly the said things are done, some Witches have been taken in the very Act. Doubtless Wizards and Witches can perform the Operation of strange Things by Charms, or Inchantments ; as to raise Tempests, poysen the Air to Infection, blasting of Corn, hurting of Men, Women, and Children, killing or mischieving Cattle, or other Creatures ; especially where they have the Permission of God, or else they cannot : For if *Satan* had not had Permission from a Power above him, he could not have raised such Tempests of Wind that blew down the House on *Job's* Children ; nor have caused Thunder and Lightning, or the like fiery Meteors that burnt *Job's* Sheep and Shepheards ; nor have smitten *Job* himself all over with most noisome Ulcers. Now God's not permitting Wizards and Witches to do the Mischiefs they have done formerly, ought rather to claim our Admiration of his Preservation over us, than broach an Infidelity of such Wretches ever being ; Wizards and Witches have been, and are still performing strange Operations by their Charms ; as we may gather from places of Scripture, which hint on the Charming of Adders, *Psal.* 58. 4, 5. Of Serpents biting without Inchantments. *Eccles.* 10. 11. And *Balaam's* say-

ing, surely there is no enchantment against Jacob, Numb. 23. 23. Imports he was an Inchanter, which more appears because he was hired to curse the *Israelites*, that they might be smitten and and destroy'd, Numb. 22. 6. but only God hinder'd him ( as he confesseth ) otherwise it appears by the Fame that went of him, brought to the Ears of *Balack King of Moab*, from afar, he could have done it. Which Inchanting or Charming, as a mischievous and sinful thing, is forbidden, Deut. 18. 10, 11. There shall not be found among you any one that maketh his son, or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. And note, that, that part of the tenth verse, which says, there was not to be found among you an Inchanter, is also a prohibiton of Diabolical Divination by *Aruspicie*, the flying of Birds; and *Augury*, the noise of Birds: for the *Hebrew* is, וְנֹגֵד which by Consent of most, both *Jews* and *Gentiles*, in all the learned antient Languages, signifies such a one as practiseth the aforesaid Arts. The *Chaldee Paraphrase* renders it by a word near the same, namely כְּבָשָׂה he that observes Augury; the *Septuagint* οἰαγερός one Augurating; *Hierom* in his Translation, Qui obseruet auguria. The *Hebrew Doctors* say of our Word וְנֹגֵד that it signifies one that divines by Food falling out of the Mouth; by the falling of one's Staff out of the Hand; by one's Son calling his

Father

Father back again; by a *Crow* crying towards, or after one; by an *Hart*, *Kidd*, *Goat*, *Roe* interrupting a Man in his way; by a *Serpent* on the right Hand, or a *Fox* on the left Hand; or by a *Weasel*; or by *Birds*; or by *Stars*.

The Devil can cause his cursed Artists to make a Man, by *Delusion*, believe he sees that, which indeed he doth not see; for *Satan* being a powerful, active, and agil Spirit, can adulterate, corrupt, alter, or sophisticate very much the three Concourses to Sight, the Faculty of the Eye, the *Object* of the Thing, and the Air, as the *Medium*. All this is made out fully by laying together, first, that Text of the Witch of *Endor*, wherein the Devil could not bring up the Body of *Samuel* that holy Prophet, but represented one in *Samuel's* likeness, speaking in the Language and godly Phrase of the deceased Seer. Secondly Satan's shewing *Christ* all the Kingdoms of the World, the Glory thereof, which was impossible for him to shew to Christ's human Eye, in one Moment, and upon one and the same Mountain, considering the World is round; therefore this was but a Phantasm or Fiction of Satan's Artifice. Thirdly, the Word the Apostle useth, *Gal.* 3. 1. to express the spiritual bewitching of the *Galatians* from the Truth; wherefore he useth the Word belonging to the nature of Witch-craft, *Εγάπατε*, that is, hath bewitched you by making you to see that to be Truth, which is not Truth. *Βασπάτε* being put for easier pronunciation instead of

of φάσιν, which signifies to change or turn; so it suits more with the Greek φάσιν, νοῦν, to kill with the Eyes; and so it suits better with our Latin Word, *Fascino*, to bewitch which (as our Latinists may see in *Calepine*) is thence derived. I know Men of great nimbleness and slight of Hand may make Beholders admire their *Hocus-pocies* Tricks; and true Artists, by experiments of *Opticks*, in angled Glasses, by compoundings and dividings, and reflexions, and refractions of Light and Darkness, make wonderful Shews; and *Naturalists* may make an Egg into any Fashion, only by dissolving the Shell into softness by Vinegar, or make an Egg-shell to fly up; at which Operation a Man may wonder, because they do not perceive the true natural Cause and way of such Facts, which true *Philosophers* and *Artists* can declare unto them. But however the *Delusion* I speak of, is a diabolical Art of Jugling and Deceiving a Man's Sight above the ordinary Course of Nature in Shews of strange Wonders done, which really and in natural Verity are not done. Instances of his Delusions are Recorded in Scripture, as the *Magicians* turning *Rods* into *Serpents*, *Rivers* into *Blood*, and *Waters* into *Frogs*; which could not be really done by them, but only they made an appearance of some such things. Now Miracles which *Moses* wrought, were sufficient Tokens that he wrought by the Power of God, and what he did was Real; for his Serpent swallow'd up theirs; the Rivers which he turned into Blood stunk, killed the Fish, and

and were so loathsome that the *Egyptians* could not drink of them; and the Frogs had really Life, so that when by the Power of God they were killed, they putrify'd, and annoy'd all *Egypt* with the evil favour of their Putrifaction: *Aaron* turned the Dust into Lice, but the Magicians by their Inchantments could not make a shew of Lice, which made them say unto *Pharaoh*, *This is the finger of God*: Exod. 8. 19. Having said enough to this Point of the certainty of Ghosts, and Witches, I shall enlarge no farther on it, than in telling the *Psychomisanist*, that the Devil endeavours to propagate the unbelief of Witches, whose concession infers his Co-existency, and by this means also he advanceth the Opinion of total Death, and staggereth the Immortality of the Soul; for those that deny there are Spirits subsistent without Bodies, will with more difficulty affirm the separated Existence of their own.

A word more to the *Psychomisanists*, and then I shall conclude this *Section*. The Alogy of their Opinion consisteth in an ill Interpretation of the Word of God, and the antient *Greek* and *Latin* Fathers of the Church; and abominable, as well as not reasonable is it to conclude from Scripture negatively against Affirmations in points which are matters of Faith, and pertaining to Salvation. It is said, *whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God*: 2 *Job*. v. 9. And *Laud* Arch-Bishop of *Canterbury* (*Serm.* 2.) says, *No Man, King or Subject, can be blessed in his Soul*

Soul without Religion and Holiness. I remember the Epigram in *Ausonius* on *Daphne's* flying from her Lover, which is this,

*Pone arcum Pæan celereſq; reconde ſagittas,  
Non te Virgo fugit, ſed tua tela timet.*

Which has some Allusion to our *Psychomisaniſſ* present Condition, for the *Christian* doth not ſhun him for fear of his Person, but abhors his Conversation on account of carrying those Darts about him, with which he aims to kill the Soul: And I shall have no greater Joy than to hear that my Children walk in Truth. 3 Joh. v. 4. and abstain from the Company of Hereticks, who by *Canon Law*, *non poſſunt tradi Eccleſiaſtica & Sepultræ*. Lancelot. *Inſtit. Jur. Canon.* lib. 4. Tit. 4.

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## SECT. IV.

### Proving by Philosophy the Separate Existence of the Soul.

THE Study of *Philosophy* and other Humane Learning, being qualified with Humility, Piety, and Charity may be very useful for our better understanding many Parts of Holy Writ, which treat of God's Works; but thro' Pride and Contempt, may also be employ'd to harmful Purpoſes: Therefore of ſuch *St. Paul* bids us take care, ſaying;

saying; *Beware lest any man spoil you thro' Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.* Col. c. 2. v. 8. But if a Man is well read in Philosophy, he cannot slip into such Ignorance, which is too near a kin to Atheism; and if a Man has but little of it, he will soon get into its *Meander*, where he may rove about to find a Clew to get out till he is utterly lost. For the learned *Bacon* ( in his Advancement of Learning, p. 6, 7. ) says;

“ It is an assured Truth, and a Conclusion  
 “ of Experience, that a little or superficial  
 “ Knowledge of Philosophy may encline  
 “ the Mind of Man to Atheism, but a further  
 “ proceeding therein doth bring the Mind  
 “ back again to Religion: for in the En-  
 “ trance of Philosophy, when the second  
 “ Causes, which are next unto the Senſes,  
 “ do offer themselves to the Mind of Man,  
 “ if it dwell and ſtay there, it may induce  
 “ ſome Oblivion of the highest Cause; but  
 “ when a Man paſſeth on farther, and  
 “ ſeeth the Dependance of Causes, and the  
 “ Works of Providence, then according  
 “ to the Allegory of the Poets; he will  
 “ easily believe that the highest Link of  
 “ Nature’s Chain muſt needs be tyed to  
 “ the Foot of *Jupiter*.

But now I ſhall proceed to the various Opinions of the Learned concerning the Original and Pre-exiſtence of that Subſtantial Form or ſpiritual Substance, which is certainly united to the Body; ſome have thought it of the Nature of *Fire*, an hot  
 Subtil

*Subtil Body*, dispersing it self into *Rays*, and *fiery Atoms*. *Diogenes*, and *Varro*, and others thought it *Air*. *Epicurus* makes it a *Spirit*, mixt of *Fire* and *Air*. Some would have every *Element* a Parent of a *Soul* separately. Some have call'd it a *Quint-Essence*. Some a *Self-moving Number*. And others have defin'd it to be nothing but a *Harmony*, conflated by the most even *Composition* of the *four Elements* in Man. These Opinions, I know all concur in the perishing *Materiality* of Humane Soul, and what then? I hope their *Suppositions* of the *Matter* of that which no Man could yet ever define what it was, must not be granted for *Aphorisms* fully proving the *Mortality* of it. Tho' the above-mention'd Philosophers have defin'd, according to their Opinions, the *Soul* to be made of that *Matter* which could not eternally exist; yet by the Power of that *Deity*, which could make so puzzling a *Composition*, might they think the *Soul* to be made *immortal*. Had *Seneca*, who was one of the *Sect* of the *Stoicks*, thought this Particle of *Divine Breath*, or *undetermin'd Virtue*, as some call it, *mortal*, he would never have piously counsell'd Men to be always *prepar'd* for *Death*; *Incertum est, quo te loco Mors expectet, itaque tu illam omni loco expecta*, Epist. 26. is his wholesome Advice. *Pythagoras* held a *Metempsychosis*, or a passing of the *Soul* from one *Body* to another, and into *Beasts*; he remember'd his *Soul* to be that of *Euphorbus*, as *Ovid* writes,

Morte

*Morte carent animæ: semperque priore relicta  
Sede, novis domibus vivunt, habitantq; receptæ.  
Ipse ego (nam memini) Trojani tempore belli  
Panthoides Euphorbus eram: Met. lib. 15.*

Let the Soul be compos'd of what it will, Plato's Opinion of it (in *Memnone*) is this, Φασὶ γάρ τινι θυχὴν τὸν θεάπτεῖναι ἀθανατὸν, καὶ τοιὲ μόνι τελευτᾶν, διὸν ἀποθνησκεῖν καλέσσει, τοτὲ μὲν ταῖλιν γενέσσαι, ἀποπλλυθεῖν δὲ τὸν θεάπτετε, μεῖν μὲν δῆλον θεῦται, ὡς οὐεώτατα χαριῶνται τὸν θεόν. Οἷσι γάρ ἂν Περοεφόνα ποιῶν ταλαγοῦ τάνθεθε μέρεται, εἰς τὸν ὑπρέπειν ἄλιον οὐέντα φέρεται ἐπειδὴν θυχαῖ ταῖλιν ἐν τῶν βασιλίης ἀγαθοῖ, καὶ θέντη περιπτοῦ; σοφία τε μέγιστη ἀνθρακεῖς. ἀνέγνυται ἐς μὲν δὲ τὸν λοιπὸν χρόνον οὐκέτες ἀγνοι τερός οὐθὲάπτεν καλεῦνται. Thus we see the various Opinions of Philosophers concerning the Soul; as different were they in their thoughts on Death, some holding it for one thing, some for another; but the *Epicureans* were the most absurd in their Definition of it, who held that Death was nothing, nor nothing after Death; as different Opinions held they likewise of Fate; but had they rightly perused the Writings of *Moses*, through which some of the most Learned *Rabbins* have travelled profitably, and profoundly to observe, some of them a natural, some of them a moral Sense; or had the several Sects of Philosophers conversed with the *Evangelists*, who on Record left, that our Saviour himself did first shew his Power to subdue Ignorance, by his Conference with the Priests

and

and Doctors of the Law, before he shewed his Power to subdue Nature by his Miracles, they had certainly given better Definitions of the Soul's Substance, and Immortality ; told us Death was only the Cessation of the Soul's Functions, or the Advancement of the Soul to an higher and more heavenly Ascension ; and confess'd Fate a kind of mundane Predestination, writ in such Characters, as it is not in the Wit of Men to read them. However we must not throw aside the *Ethnicks* Writings as useless, since we find that many of the antient Bishops and Fathers of the Church, were excellently read, and studied in all the Learning of the Heathen ; insomuch, that the Edict of the Emperour *Julianus* (whereby it was interdicted unto *Christians* to be admitted into Schools, Lectures, or Exercises of Learning) was esteemed and accounted a more pernicious Engine and Machination against the *Christian Faith*, than were all the sanguinary Prosecutions of his Predecessors : neither could the Emulation and Jealousie of *Gregory*, the first of that Name, Bishop of *Rome*, ever obtain the Opinion of Piety or Devotion ; but contrarywise received the Censure of Humour, Malignity, and Pusillanimity, even amongst holy Men ; in that he designed to obliterate and extinguish the Memory of Heathen Antiquity and Authors. But contrarywise it was the *Christian* Church, which amidst the Inundations of the *Scythians*, on the one side from the Northwest, and the *Saracens* from the East, did preserve in the sacred Lap and Bosom, thereof,

thereof, the precious Relicks, even of Heathen Learning, which otherwise had been extinguished, as if no such thing had ever been.

I must own, the Conceit of those Philosophers was Divine; who held, that although the Soul of Man was then infused when Man was made, yet it is new born when Man dies; and is to be extoll'd before theirs, which say the Soul is immortal; yet that 'tis good Men should think it so, thereby to be awed from Vice, and incited to Vertue. The Soul, says *Worwer* (*de Umb.* cap. 26.) is *cœlestis originis*; it is Immortal; a Substance that shall live to Eternity, that Circle of everlasting Light; *Æternitas igitur est interminabilis vita tota simul, & perfecta possessio*; says *Boethius*, *de Consolat. Philos.* lib. 5. Wherefore, let them that deny the Immortality of the Soul, be immerged in the Horrors of a valued Conscience, then let them tell me what they believe. The Conscience, the Character of a God stamp'd in it, and the Apprehension of Eternity, do all prove it a shoot of everlastingness: wherefore I sincerely wish all Men may have as much Faith to believe the Soul's *Existence* and *Immortality*, as the Son of *Nun* had, when he said, *Sun, stand thou still upon Gibeon, and thou Moon, in the Valley of Ajalon.* *Josh.* c. 10. v. 12. that they may not be condemued, when *the day cometh that shall burn as an Oven*, *Mal. c. ult. v. 1.* To incite you to a Belief whereof, I hope the *Spirit remaineth among you*, *Hagg. c. ult. v. 5.* which is a great help to

the better beholding of that spiritual Substance which our *Psychomisanists* deny to be existing: of the excellent Properties of which Spirit, *Quarles* thus Sings, in his Triumphant Chastity, pag. 80.

*The Spirit in our Souls from God above  
Is given, as an earnest of his Love.  
This is our Comforter, our Guide, our Light,  
Our Sanctuary in this gloomy Night,  
Of Grief, of Error, Darkness, and Distress:  
By this our Wants in Prayers we express;  
Without it we're unsafe, nor can we say  
What 'tis we want, much less for Blessings pray.*

It is the use of *China*, and the Kingdoms of the high *Levant*, to write in Characters real, which express neither Letters, nor Words in gross, but Things or Notions; insomuch as Countries and Provinces, which understand not one another's Language, can nevertheless read one another's Writings, because the Character are accepted more generally, than the Languages do extend: which makes me with the greatest Admiration wonder, that the *Psychomisanist* cannot understand the sacred Characters of the Scripture, being more universally known, and so read us a better Lecture on the Existence of the Soul. And although, as *Dingley* says (in his *Vox Cali*, p. 4.) "Dark we are since the Cloud of Sin overshadowed our Mind; our brightest Notions stained, our Light eclipsed, our Intellectuals darkned; insomuch that they walk like blind Men, because they have sinned against

against the Lord, Zep. c. 1. v. 17. yet the word of God, which is the Christian's Looking-Glass, shew Men, without either Flattery or Partiality, better Notions of the Soul, than what the *Psychomaniacs* hold; but, alas! the Writings of inspired Penmen they deem not sufficient to resolve their vain Scrutiny; they will not keep *fast by the maidens of Boaz to glean*, Ruth c. 2. v. ult. but must ramble into the intricate Paths of *Philosophy*, and *Metaphysical* Arguments, to please their inquisitive Fancies. 'Tis certain Man hath an immaterial Soul, and as certain that it is Immortal; *Baxter* (in his *Holy Commonwealth*, c. 2. Thess. 11.) says,

" The Soul of Man is immortal, and he is made for a Life to come, where he shall be for ever happy or miserable. Upon which Thesis he thus discourses; for God maketh his Creatures suitable to their ease and ends. Every workman will fit his Tools, or other Work to the end he makes them for. God hath not bestowed these noble Faculties on Man in vain. If he would have had him incapable of enjoying God hereafter, he would left him as he hath done the Brutes; incapable of knowing him, desiring, and seeking him. If he would not have given us another Life, nor punished the Wicked with a future Misery, he would not have promised or threatened such things, nor ruled the World by the Hopes and Fears of them. For God is not *Impotent* or *Defective* in Wisdom and Goodness, that he should

" choose, or be necessitated, to govern the  
 " World by Deceits and Lies. He hath his  
 " Choice of better means: and tells us in  
 " the Nature of his Works, for what he  
 " made them. Surely God, who is *as the*  
*light of the morning, when the sun riseth, even*  
*a morning without clouds,* 2 Sam. c. 23. v. 4.  
 would not lead Man so much in such pal-  
 pable Darkness, as to make him believe he  
 is that, which he is not; but we are assur'd  
 on the contrary of that, for if it had in-  
 tended to use Man as a Beast, he would have  
 made him but sensitive as a Beast, and not  
 have given him the noble Faculties of a dis-  
 cursive Intellect, and Free-will in Vain,  
 from the first moment that Souls receive a  
 Being, they are Immortal; as, that famous  
 Schoolman, Aquinas (par. 1. quæst. 61. ant. 2.)  
 holds by this Expression; *Quod angelii &*  
*animæ intellectivæ ex hoc ipso quod habent na-*  
*turam, per quam sunt capaces veritatis, sunt in-*  
*corructibiles. Sed hanc naturam non habuerint*  
*ab æterno, sed data fuit eis a Deo quando ipse*  
*voluit.*

Because the wisest of Men cannot tell  
 what the Soul is, and how it is, in its *perfect*  
*Nature* and *Substance*, I hope it must not be  
 allow'd upon that Ignorance, that the Soul  
 is mortal. I could never yet meet with a-  
 ny, that could give such an absolute Defini-  
 tion of the Soul, that another or himself  
 could conceive what its Substance was;  
 which argues, that there is something in it  
*Immortal* and *Transcending*, infus'd from a  
supernatural

supernal Power. All the Industry of Man cannot instruct him, what himself is ; let him study and search the very inwards of obscured Nature, he is yet to seek, how to define this *Inexplicable, Immortal, Incorporeal* Wonder ; this *Ray of God, and Emanation* of his Deity. It ought to be sufficient that God hath given Man a Soul, which (as *Christ* faith of his dear Spouse the Church) is *fair as the Moon, clear as the Sun, Sol. Song, c. 6. v. 10.* and that his eternal Welfare depends upon it ; though he be not accountable either how he had it, or what it is. For indeed no Man can know what the Soul is. Nor indeed need any Man wonder at it, since he may know, whatsoever is created by a superior Power, suffers a Composure, but cannot know it ; because it was done before it self was. Man though he hath Materials, cannot make any thing, that can either know how it was made, or what it is, being made ; yet it is without Defect, in respect of the end 'tis intended for. How then can Man think to know himself, when both his Materials and Composure, are both created and formed by a suprem Power, that did it without his Co-operation ? However for satisfaction of the more Curious, I shall by the Principles of *Philosophy* prove the Existence of a humame Soul.

That great Searcher into the Secrets of Nature, *Aristotle* says, the Soul is *actus primus corporis organici potentia vitam habentis*, i.e. The first Act of an organisical Body, having Life

in it : (drawn *a Priori*, and so most consequent-  
ly to the Nature of the Thing defin'd) the  
word *Actus* is the kind of *Motus*, according  
to that of Scheibler, *Motus est a. us, sive  
actus entis in potentia, qua tale est. Philos.  
Comp. lib. 4. cap. 3.* By *Corpus* is not under-  
stood the first Matter, but a natural Body  
consisting of Matter and Form ; which we  
call *forma Mixti* : the Reason is, because  
the Soul cannot be produced into any sort  
of Matter, but that which is most congruous  
to it self. This *forma Mixti* in Respect  
of the Soul is a Disposition, and by that ap-  
proaching is not abolisht, but *de finit Speci-  
ficare* : The Schoolmen to this Point-saying,  
it dath not lose *Entity*, but Formality, i. e.  
*non amplius constituit comp. situm in illa specie-  
rum tantum, in qua constituebat ante* : There-  
fore the *forma Mixti* remains, after the Ac-  
cess of the Soul, but it remains not, *Speci-  
fica & principalis*. Now the Body is called  
organical, as being instructed by the vari-  
ous Preparation of Organs, which is gran-  
ted to it for performing the Operations of  
Life. But besides this Definition of the  
Soul, there's another in *Aristotle* ; that is to  
say, *Anima est id quo vivimus, sentimus, &  
intelligimus primo*. That (or that Substance,  
Learned Heereboord comments in *Philos.  
Natural.* cap. 9. Thes. 23.) by which we live,  
think, and primarily understand. *Primo* is  
added by *Aristotle* in that Text, because *id  
quo vivimus* is twofold, *Anima* and *Corpus* :  
and by the Particle *quo* is meant the inter-  
nal (i. e. Substantial) beginning of Life.

From

From this Definition of the Soul (drawn *a Posteriori*) ariseth a certain Division of the Soul into Vegetative, Sensitive, and Rational; the Vegetative Soul is that by which we live; it is the first Act of an organisical Body, by which that doth live, is nourished, increased, and doth beget its like to its self. A sensitive Soul is that by which we think, desire, and move in a Place. A rational Soul is that by which we understand; which may be considered either as a certain Substance subsisting by it self without a Body, and so it belongs to *Metaphysicks*; or so far as it is a part of Man, and so it belongs to *Physicks*. Should I go talk of the Soul *Metaphysically*, it must be allow'd that a Spirit is a Substance, void of Matter and Form; such a Substance is a rational Soul, which hath those kinds of incorporeal Substances; here there are the Soul is without Matter, Immortal, and endu'd with understanding without the Ministry of the Senses. When it is separated, and so without Matter, it hath then nevertheless a natural Inclination to the Body. Immortality is attributed to the Soul *precario, non ex natura sua*. Which Perpetuity is not to be so understood, as if it always had been, and existed before the Body, but only, that after it once began to be by Generation, *i. e.* the mutation of a Substance from a *non esse*, to an *ad esse*, that from thence it doth not cease to be.

But as I have began *Physically* to dispute on the Soul, I shall follow that Method still. I was saying before that the Soul was *Vegetative*, *Sensitive*, and *Rational*; now these three Souls are distinct as to Essence and Substance; but that these three *Souls* in distinct Subjects, that is to say, in a Plant, Brute, and Man, are distinct, we need not doubt; but it is a very great Question to be ask'd, Whether they are in the same Subject, think in Man, divers Essences and Substances; indeed it doth seem so, for those things which are separated from one another, have a distinct Essence and Substance: but in Man, when he is born, and when he dies, the three *Souls* are separated from one another; *Ergo*, they have both Essence and Substance distinct between themselves: The *Minor* is prov'd, when Man is begotten, a long time before the coming of a *Rational Soul*, a *Sensitive*, and *Vegetative Soul* are found in the Womb, which is manifest from the Operations of either, for the *Fætus* long before doth both increase, and is nourish'd, and doth move it self in the Womb, therefore those two *Souls*, a *Vegetative* one, and a *Sensitive* one, are separated from the Matter it self by a rational one, and are therefore distinct by the Matter it self. When Man dies, *Rational Soul* goes either to Weal or Woe: The *Vegetative* and thinking *Souls* do not remain alive after Death, therefore they are separated from a *Rational Soul*; and therefore really distinct

distinct from it. The Soul is *forma non Assistens, sed informans*; and is the first substantial Act, not Accidental, because so it would be an Accident; as *Heat* in *Fire* is the first accidental Act, the *form* of *Fire* is the first substantial Act, *Burning* is the second Act. And now I think fit to come to consider on the chief Attributes or Proprieties of the Soul; that is, *tota in toto, & tota in qualibet parte*, whole in the whole Body, and whole in every part of the Body. Here the word *Whole* is improperly taken, and as they vulgarly say, *negatively*; for that the Soul is whole in the whole, and whole in every part of the Body, is nothing else but that the Soul is not in the Body by parts, so as that the Soul should answer to the Parts of the Body. And we are to observe that the rational Soul is an immaterial Form; not only call'd immaterial in the Sense, which substance is called immaterial, which includes no Matter for an essential Part; for so a vegetative and sensitive Soul are also immaterial Forms. But the rational Soul is also immaterial in that sense, so far as it doth not depend from Matter *in fieri, esse, or operari*; in which sense a vegetative and sensitive Soul cannot be said to be immaterial Forms. Wherefore it is Immortal and Indivisible, both which may be proved by this Syllogism.

That which wants Matter, wants the Root of Corruption, and Division.

The

The Rational Soul wants Matter;  
*Ergo*, the Rational Soul wants Corruption and Division.

The *Major* is proved, if Corruption and Division follow Matter; therefore that which wants Matter, wants the Root of Corruption and Division; but the first is true, therefore the last. The *Minor* is proved; if Corruption follows the power of Contradiction *ad esse* and *non esse*, and Division follows the extension of the Parts without one another, therefore both follow Matter; but the first is true, and therefore the last. A Soul is immaterial by the absolute Cause *in fieri*, *in esse*, and *in operari*. By *in fieri*, or being *made*, because the Matter of Generation, that is to say, the Seed of either Parent bestows nothing to the Production of a rational Soul; by *in esse*, or *existing*, because it can exist without a Body, and exist from the thing made in the state of separation: By *in operari*, or *operating*, because also whilst the rational Soul is united to the Body intuitively she knoweth her self, she doth not depend on Matter or Body; as if she knew not any thing when separated from the Body.

Surely *Eustibius*'s gross Error makes him not to apprehend the Horror of being reduced to nothing, and not Consent to his Immortalization! If the Souls of Men die with their Bodies, then is the *Psychomisanist* quitted

guilty at an easie Rate, and but slightly punished for having committed the greatest of Crimes ; yea, even the most enormous Crime of renouncing their Baptism, and the Death of Christ. As to the Souls of Men, no one could ever, upon any solid Reason deny their Immortality, and since they were not able to understand of our future State ; Heathen Writers, both *Philosophers* and *Poets*, were necessitated (not knowing how to dispose of the Souls of Men after Death) either to allow of *Pythagoras* his Transmigration, which was (as I've hinted before) a marching of the immortal Tenant, from one House to another, after its Lease was expired : or else, according to *Virgil*, who had it from *Plato*, that the Soul desired to be incarnate again, after its Purgation in the *Elizian Fields*.

*Rursus & incipiunt in corpora velle reverti.*

But in all Ages, speculative Men in their nicest *Metaphysics*, could never be thought well in their Wits ; who presumed there is no separate Existence of the Soul from the Body, Strange Contradiction ! That immortal Beings, consisting of celestial Substance, should Act impossible against its Nature : since celestial Substance, according to the Axioms, and statute Laws of all *Philosophers*, whether *Academicks*, *Peripatetics*, *Stoicks*, or *Cynicks*, is not able to act or think Really. Now, to overthrow the Assertion of the Soul's Existence at once ;

and

and by undermining the Foundation, to destroy the Superstructive : let us consider, what can be more absurd, or fallacious in *Logick*, and *Philosophy*, than to beg a Principle of a Thing that cannot be ; and then to fasten a Conclusion, from most erroneous Promises. To propose a *Being*, whose Essence and Form is immortal, and consequently must be so, from all those undeniable Authorities I have cited ; yet at the same time, to make this *Being* mortal in all its Faculties, indifferent in its Operations, and inferior to meaner Essences in its Understanding, either as to Divine, or humane Masters ; which can proceed from nothing, but a Mortal, and material Cause ; Let any thinking Person judge, whether such Notions do not more deserve *Hellebore*, to purge them, then Disputation to confute them ? And, whether *Bedlam* be not the fittest *Academy*, for the Believers.

This idle Fancy, certainly in its Original, seems exactly to mimick the Follies of the *Alcoran*. The *Poets* of old feigned three Gods, to piss in an Oxes Hide, to make the famous *Orion* ; so the Ingredients of *Atheism*, *Judaism*, and *Arianism*, composed a Religion obliging to the carnal *Turk* ; thus a prophane Interpreter of the Old and New Testament, with the false Conceptions of Heathen *Philosophy*, soon degenerate into a *Cabalift*. Sometimes the venial Follies of many Passages created Laughter in me ; but I was grieved at the rambling Prophanation of all the places of Holy Scripture cited by *Psychalethes*.

*Pinge*

*Pinge duos Angues. Sacer est locus. Perf.*

I may sooner write upon the Water, or fly like a Bird through the Air, than recover Psychalethes's Senses, being polluted after so wicked a Manner as he professes; let him go where he pleases, persevering in his empty Fallacies, singing Hymns to his Crucify'd God, with most vain Lamentations, whom upright Judges condemn'd, and an ignominious Death destroy'd, I am sure of the Soul's separate Existence from the Body; and that it is true, what a certain Author writes,

חִי אָנוּ נָאָס יְהוָה שָׁאָנוּ מַזְמֹן אֲחַכְמָן  
לְאַחֲרֵי לְכָא כְּתָוָה קְמָתִיס חַמְלָנָץ אַחֲנָם  
אַבְּרָהָם וְצָדָקָה לְאָדָם יְשָׁדָא

That is, *As I live, saith the Lord, I will raise you up in the time to come, in the Resurrection of the Dead, and I will gather you with all Israel.*

The Psychonist makes good the Moral in *Aesop*, *Perire quod facis ingratu*, by reflecting on several Authors, who by their indefatigable Pains have left that behind them in their Works, which would make him know better things than he doth, if he could but tell how to digest them well: But being not ( as I suppose ) well read in *Ethiops*, we can expect no better from him. Now because Dreams do prove in

in a plain manner that there is an immaterial immortal Soul in Man, which is always in Action, always thinking, and always deliberating about something or other; he insignificantly alledges, there seems no necessity in Nature to allow the Soul to be always in Action, for the grounds of the inward Motion of the Soul proceed from a Representation of Objects to the outward Senses, which in sleep are lock'd up, and therefore if Providence has ordain'd, that those Conveyers of Species to the Soul should become unactive, and be at rest for a time, he does not see any necessity to suppose the Soul at the same time to be active, thoughtful, and designing. Alas! How Ridiculous is his Contradiction? He acknowledges that because all the Senses are unactive, thoughtful, and designing, therefore the Soul must be unactive, thoughtful, and designing; I vow such a *Noctiluca*, spoken of by *Boyl*, the famous *Virtuoso*, in his new *Phanomena*, pag. 19. would be very convenient for our *Pschomisanist* to search, without danger firing, among his Brains for a Sense, for who besides could be so irrational as not to think when a Man's asleep, and has all his Senses useless, but that Immateriality and Spirituality which is in Man must be active, thoughtful, and designing. Now four sorts of Dreams are convey'd to the Soul; viz Dream Divine, Dream's Natural, Dreams Humane, and Dreams Diabolical.

Divine

Divine Dreams are either *immediately* presented to a Man's Understanding by the Spirit of God, as, *If there be a prophet among you, I the Lord will make my self known unto him in a vision, and will speak unto him in a dream.* Numb. 12. 6. Or *mediately* by an Angel presented to the Phantasie, and by the Phantasms thereof, convey'd to the Understanding; Thus the Angel of the Lord appeared to *Joseph, saying, Arise and take the young child and his mother, and flee into Ægypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.* Matth. 2. 13. But it is probable Visions are ceased, because since the light of the Gospel is manifested, God will no more Act by Dreams; and therefore in opposition to all former ways of manifestation, the Apostle puts an Emphasis on Christ, saying, *God speaks to us in these last days by his Son.* Heb. c. 1. v. 1.

Natural Dreams affect the Soul, which arise from meer natural Causes, as either from the predominant Qualities of a Man's Complexion in Health, or from the super-abounding Humours of his Body in his Sickness, or inclination to Sickness. 'Tis true that a Man that is not an Ideot, hath many Notions of divine and human Things in his Head, whereon to enlarge in his natural Dreams, and to add, compound, and divide, and make up the whole Phantasie; but the Rise and Spring from whence these natural Dreams proceed, are the predominant Qualities and overflowing Humours of the

the Body; so that according to them is the Complexiou and System of the Dream. As for predominancy of Blood in the *sanguin* Complexion, proceed Dreams of cheerful Colours, Things, Actions, Musick, Banquits, Dancings, Leapings, Laughings, Jesting, and others. From the predominancy of *Flegm*, in the flegmatick Complexion, proceed Dreams of Waters, Navigation, Swiming, Fishing, Baths, Rains, Snows, Lakes, Rivers, Drownings, as also of weight hindering one's going, which is by reason of *Fleigm* oppressing and slugging the Stomach and Body. From the predominancy of *Choller*, like unto the yellow Colour, and fretful Temper thereof, proceed Dreams of yellow things, as also of Bawlings, Fightings, Battles, Burnings; and suitable to to the speedy fury of this Temper, of flying. From the predominancy of *Melancholly*, suitable to the black Colour, and earthy, cold, and heavy temper thereof, proceed Dreams of black Smoaks, and Vapours of Darkness, of Night, of Death, of obscure solitary Places, of Ruins of old Buildings, of Hell, of the Devil, of Strangling, of cutting off of the Head; Therefore these Dreams signify a Man's natural Temper, or sickly Distemper, but do not pre-signify any thing. Among which natural Dreams a Man according to his Complexion dreams of such things which he never saw nor thought, nor could not be in Nature; which argue there must be a wakeful Soul in Man presenting to his Phantasm such things as she thinks fit to mimick.

Now

Now of Humane Dreams ; Some Philosophers call them Animal Dreams : It may be the Reason is, because these kind of Dreams, being such as are formed in the Night out of such Images and Imaginations which the Phantasie had conceived in the day time ; the Images and Representations of the Actions and Things we had to do with in the Day, being newly impressed upon the Animal Spirits, and inhering there more tenaciously, do lie in those animal Spirits, as in a Storehouse, ready for the Operation of the Phantasie to renew them and to digest them into Dreams. But because Beasts have Phantasies, and we see that Dogs do Dream, and that Mens Dreams have some Notions of Rationality in them, therefore their Dreams deserve to be called Humane Dreams. Of these the Scripture speaks, *A dream cometh through the multitude of business*, Eccles. 5. 3. And we find it true by many Experiences, that all Men, as they use different Arts or Ways, Dream differently ; which Claudian Limbs out to the Life, thus :

*Omnia quæ sensu voluntur vota diurno,*  
*Petore sapito reddit amica quies.*  
*Venator defessa thoro cum membra reponit,*  
*Mens tamen ad sylvas, & sua lustra reddit.*  
*Judicibus lites, aurige, somnia currus.*  
*Vadque nocturnis metu cavitur equis.*  
*Me quoque Musarum studium, sub nocte silenti*  
*Artibus assiduis sollicitare solet.*

But tho' these Dreams do rather post-signifie than pre-signifie, that is, after signifie what we have been doing, or at most signifie

fie what is the habit of our minds ; yet are there Dreams that do signifie what shall befall one, as for example, *Valerius Maximus* (lib. 1. cap. 7.) tells, that *Calpurnia* dreamt she saw her Husband *Julius Casar* lying in her Bosome most desperately wounded ; but awaking, and being terribly affrighted at her Dream, she desired him to keep the next day from the Senate ; but he not regarding his Wife's Dream, went thither, where he was most barbarously murder'd.

I shall proceed now to diabolical Dreams : That the Devil can be the Cause of Dreams, is apparent, in that,

*First*, He hath been such a cause of Dreams, therefore he can be so still ; his wit and wickedness not ceasing.

*Secondly*, He can suggest, as appears by woful Experience, evil thoughts to us when we are awaking, different from the many Objects and Things that then our Senses, and Thoughts are drawn after ; therefore much more to the Soul, when the Operations of the senses cease.

*Thirdly*, If he could represent evil Dictates before the mind of Christ, he can inject them into us.

*Fourthly*, That Devil that can present the shape of a dead Man to living *Soul*, can represent other Images and Imaginations of Things.

*Fifthly*, Good Angels have caused good Dreams, therefore proportionably, and by the Rule of Contraries, bad Angels can cause bad Dreams.

Some

Some sorts of Diabolical Dreams were named *μεμνήσης*, sollicitous Dreams, which are sollicitously obtained of the Devil, by Adjurations, Vows, Devotions, Sacrifices, Oblations, or other Religious Performances; as of those *Somnispices*, those Diviners by Dreams, counted in a kind Religious: Such were the Dreams of the Heathens; who having purified themselves by their Sacrifices, to fit themselves to receive full Manifestations by Dreams, did to that end lie down in the Night and sleep in the Temple of *Pasithaea* ( q. d. *μηνθεια*, *omnibus dea* ) one of the three *Graces* called *Charites*; the first named *Aglaia*, *Αγλαΐα*, Splendor, the same as *Pasithaea*; the second, *Thalia*, of *θάλλη*, i. e. always Green, never withering; the third, *Euphrosyne*, *Ευφροσύνη*, Joy. And likewise they did lie down in the Temple of *Æsculapius*, and at the Altar of *Apollo*; and in their sleep the Devil formed Dreams in their Phantasies, as answer'd to what they desired; in which the Devil spake to them as if at an Oracle. Such were the Dreams of the *Manichees* in the time of the Primitive Church, as appears out of Ecclesiastical Histories: For tho' at the coming of *Christ*, Oracles ( the greatest and strongest Delusions that ever *Satan* used ) then ceased, as *Juvenal* complains,

— cessant oracula Delphis,

yet he hath since by Visions and Dreams wrought in the Heads of many Men, most strange Conceits for the raising of Heresies:

H 2

Such

Such were the Dreams of the *Monks* among the *Papists*, who lying down to sleep at their Altars, to receive Revelations, the Devil in their sleep in the Night, in Dreams appeared in the appearance of the Virgin *Mary*, or some other he or she Saint, *And no marvel, for Satan himself is transformed into an Angel of light*, 2 Cor. 11. 14. manifesting and confirming the Observation of such and such Popish superstitions. There are other diabolical Dreams, named Ἀπρωδύχα, i. e. Dreams which were not with those solemnities, and with such earnest labour sought for; but suggested and formed in Mens minds by the Devil, perceiving them to be given to Novelties, strange Opinions, and unheard of Revelations. Such were those that presented to be inspired with some divine Fury, or strange Rapture, called *Lymphatici*, q. d. Νυμφόλοιδοι, And the *Enthusiasts*, or pretended Revelationists. But that unlawful Art of *Somnispicive* or Divination by Dreams is evidently forbidden by the Scriptures; *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee saying, Let us go after other gods (which thou hast not known) and let us serve them; Thou shalt not hearken to the words of that prophet, or the dreamer of dreams; For the Lord your God proveth you, and that prophet, or that dreamer of dreams shall be put to death*, Deut. 13. 1, 2, 3, 5. I have heard what the prophets said, that prophetic lies in my name, saying, *I have dreamed, I have dreamed.* How long shall this be in the heart of

the

the prophets that prophesie lies? yea, they are Prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal. Behold, I am against them that prophesie false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord, Jer. 23. 25, 26, 27, 32. But you that profess a Knowledge of the Truth, stick to the word of Truth before any Revelations; nay, tho' *an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.* So say I now again, *If any man preach any other gospel unto you, then that ye have received, let him be accursed,* Gal. 1.8, 9.

Now to the Soul again; when Man is defined to be a rational Animal, the difference is taken from his *Form*, which is a rational Soul. But because incorporeal Substances have none, and the *Spécificks* of Corporeal, even lay hid, because of themselves, they incur not our senses in the place of *Form*, some Property must be taken; as, an *Angel* is an *incorporeal Substance*, a *Dog*, a *barking Beast*, and so forth. Surely there is a great difference between Man and Beast, since the form of Man is better than that of Beasts, because this is immaterial and immortal, and that material and mortal, wherefore it follows, that Man is better than a Beast. So when Man and Beast are said to be together, it is not simply, and of themselves

selves, but in respect of *Animal*; for *Animal* is predicated of both together, and not first of the one, and then of the other. In which ( as Logicians speaks ) the *synonymous Genus*, is distinguished from the *homonymous*; because this is not predicated together of its Species's; but first of one, and then of another. I hope every rational Man will conspire to own himself above a Beast, and utterly abhor the Parity that is made between them by the *Psychomisanist*; Rationality, I wish may Enlighten all Mea, in whom, *Lullius* faith, *bonitas corporalis & spiritualis componant unam bonitatem*, pag. 37. Bishop Bramhall makes a difference between Man and Beast, by the Death of Creatures; saying, " The Death of " bruit Beasts, is not a Punishment of Sin, " but a Debt of Nature. And though " they be often Slaughtered for the use of " Man, yet there is a vast difference be- " tween those light and momentary Pangs, " and the unsufferable and endless Pangs of " Hell; between the meer depriving of a Creature of temporal Life, and the sub- " jecting of it, to Eternal Death. Tho' the impious Hobbs says, *Animam humanam sua natura, id est ab ipsa creatione, immortalem esse negat, sed gratia Dei praebentis Adamo & Eva fructum Arboris Vite, dum non gustarent de fructu Arboris Scientia Boni & Mali, Quanda autem praeceptum Dei de eis fructus Arboris Scientia Boni & Mali transgressi erant tunc exclusi aditu ad arborem Vite, facti sunt mortales, & ipsi & eorum posteritas; morientesque mortui manserent, donec per mortem Christi*

*Christi remissis peccatis, reviviscant ad vitam  
eternam in Resurrectione mortuorum generali.*  
*Sed juxta hanc doctrinam anima mortuorum  
nulla omnino existent immortales impiorum,*  
*nec piorum ante diem Iudicii. Append. ad Le.  
viath. Cap. 3.* I suppose he has found to  
 the contrary before now. Divers Opinions  
 have been broached concerning the Infusion  
 of the Soul into Man, which are but all  
 Suppositions ; *Albertus Magnus*, saying ;  
*Prima materia recepta in matrice habet natu-  
ram lactis six primis diebus* ; and a little af-  
 ter, *Deinde illa materia transmutatur ad na-  
turam seu colorem sanguinis spissi & aliquali-  
ter bene cocti, & hoc per novem dies, Postea-  
tunc ab isto tempore fit consolidatio in membris  
fætus, in duodecim diebus. de secret. Mul. Cap.  
 2. The Scholiast Remarks on it, that it is a  
 doubt, what Members are first formed and  
 generated in the Womb ; some say the  
 Liver, because in the Liver, is the first Nu-  
 trition, and Vegetation of the Spirits, and  
 quia ab epate discinditur prius semen, quam  
 in corde, ideo videtur epas primo generari.  
 But it is my Opinion as well as others,  
 That the Heart is first generated, because  
 it is the first living, principium vita, cor esse  
 neminem velim dubitare, says *Harvey, de  
cord. & sang. motu. Cap. 15.* wherefore  
 'tis thought, That as soon as that princi-  
 ple Standard of Life is formed, the Soul be-  
 gins its esse ; which Opinion *De Back,*  
 in *Dissert. de Cord.* pag. 29. confirms in  
 these Words, *Alongo jam aeo audivit cor,*  
*non tantum, vita sed & universi corporis uni-  
 cum esse principium, in quo suum Anima ca-**

pit domicilium ; & qua tanquam fonte facultatis & Spiritus vitales scaturiunt. And not unlikely is it, but the Soul, That particle of divine Breath, may be first infused into the Heart, according to that of *Bartholin*, speaking of the Heart ( called *Cer à currendo*) *ex cuius lesionē Animal sere statim moritur*, *quia vita sors est, Institut. Anat. Lib. 2. Cap. 6.* Nay, so dangerous is it, for any thing to come violently near it, that pierce but the *Pericardium* ( which those, that are read in *Anatomy*, knows to be a Skin which goes round the Heart, containing Water to cool and moisten it self lest it should be scorched with continual motion ) Man cannot live. Now the *Embryo* being ripe for formation of the *Fœtus*, the Soul being infus'd, hath the Power of forming the Body into shape : This Power of the Soul perhaps may seem as strange to many, as it did to *Libavius* ; but then *Sennertus* bears me out in the Affirmation, saying, *quomodo formæ corporis fabricatrices scire possint, in qua parte debeat collocari auris, in qua manus, pes, nasus & reliqua : Quantum caput fieri debeat, quantum reliquum corpus, quibus mensuris geometricis, ulnis pedibus, & palmis utatur, ut tantus fiat nasus, tantum os, quomodo idem faber natum, aures, caput fabricare possit : id mihi nec mirum nec ridiculum videtur. Nam non vi sua formæ mira præstant, sed sunt instrumentum & manus quasi sapientissimi opificis ac Creatoris Dei, qui ipsis hanc vim & efficaciam tribuit. De Consens. ac dissens. Chimicor. Cap. 9.*

The Blood which *Barrough*, in his Method of *Phyfick*, *Lib. 2. Cap. 10.* says  
many

many spit, through fulness and abundance thereof naughty, " gnawing asunder the " Veins, and bursting open the heads " of them ; and the which *Aetius* gives the following Description to purge ; *Sanguinem purgat porri capitati succus, mercurialis, viola alba, malva Sylvestris salvia.* (Lib. I. Tom. 3. Cap. 56. ) being look'd upon by many to be the Life of a Man, it has given some occasion to suppose it to be the Soul, and accordingly, *anima* is put for *sanguis*, as in that of *Aristophanes* in *Nubibus* Act. 2. Scen. 1. *γέλω θυχλῶ εἰπίνετον εξεγυντι animam, i. e. sanguinem.* And in that of *Virgil*, *Purpuream vomit ille animam* ; on which, *Ruens* notes, thus *Homer. Iliad. 5. 83. μορφαὶ δύο διαφοραὶ purpurea mors. Locutio repetita ex veterum quorundam opinione : Qui præcipuam animæ sedem statuebant in sanguino, animam que esse ipsum sanguinem etiam nonnulli putabant.* But above all, so positive have the wise been in maintaining an immaterial, immortal, and incorporeal Substance is united to Man in this Life ; that where Nature has been so irregular, as to bring forth Children with double Bodies, it was believ'd they had two Souls ; this the Practice of *Christians* hath acknowledg'd, who have Baptised these *geminous* Births, and double *Connaissances* with several Names, as conceiving in them a distinction of Souls, upon the divided Execution of their Functions ; that is, while one weep'd, the other laughing ; while one was silent, the other speaking ; while one awake, the other sleeping, and the like.

Lem-

Lemnius says of the Soul, *Divina mentis esse scintillam, ac spiraculum, quae hominem a bellus discernit, atque immortalitati afferit. de occulte. natur. miracul.* Lib. 11. Cap. 11. You see, he makes a great deal of difference between a Man and a Beast. And although it is an incorporeal Substance, yet is it often shaken with Griefs, as we may find by several most lamentable and piercing Expressions in Scripture; for instance that of our Saviour in the Garden of Gethsemane, saying, *My Soul is exceeding sorrowful, even unto Death;* Matth. 26. 38. And that of the Royal Psalmist, *Save me, O G O D, for the Waters are come into my Soul;* Psal. 69. 1. Where by a *Metaphor*, Waters is put to signify the abundance of Afflictions that overwhelmed his Soul; for Waters is put in Scripture sometimes, to signify multiplicity, as in that of the Prophet, *The Lord bringeth up upon them the Waters of the River, strong and many, even the King of Assyria, and all his Glory;* Isa. 8. 7. where the great Army of the Assyrian King is signified by the greatness of Waters in a River: Which Spiritual Conflicts must needs be very grieveous and irksome, as may be seen by the Oppression and Horror the Son of G O D lay under, when his Passion was approaching; and the Sorrows the King felt that was a Man after Gods own Heart; yet the saying of *Hippocrates,* Λύκη ράπις σεινούσις ήση τοις περιβολαῖς λύκοις Lib. 8. Aphor. 56. or the Skill of *Æsculapius* acknowledg'd by *Galen*, to be διατάσσεις θεού περιβολαῖς. *detenend valet.*

Lib. 11.

Lib. 1. are insignificant to the Afflictions of a troubled Soul; that's a Substance so extraordinarily supereminent above the Body, that, if out of order, it must search for *Balm of Gilead* in the Scriptures, there are Corrosives to be found for a wounded Soul, *I will restore Health unto thee, and I will heal thee of thy Wounds*, saith the Lord, Jer. 30. 17. without his Grace, is no Cure for us; seeing Christ, who never Sinn'd, could not, as the Schools hold, Enjoy God, without his Chief Grace; *Quod non, quia gratia requiritur ad actum meriti in via, ergo ad actum fruitionis in patria*, says Paulinus, and *Haud dubie posset quidem absque gratia summa recipere fruitionem a Deo immissam*, says Melchior Flavius, on *Utrum anima Christi potuit summa frui Deo sine summa Gratia*, it being one of Scotus's Questions, Lib. 3. distinct 13. quæst. 4. The Soul (not improperly call'd the *Primum Mobile*, by Ficius, *de vita* Lib. 3. Cap. 1.) says Fernelius, *actionum vita stabiles & constans quædam in nobis est causa, qua præsente vita actioque omnis perficitur, qua decadente simul vita perit atque dissipatur. de natural. part. medicin.* Lib. 5. Cap. 1. How different are Men's Opinions concerning the Soul? But let Men vary how they will about it, I shall ever esteem it immortal; I shall to the last, hold it a *necessary Axiom*, which is as Wotton explains it, (in his Translation of Ramus's Logick gather'd out of Aristotle, Lib. 2. Cap. 3.) such an *Axiom* that's always true, and cannot be false, as *God is immortal*.

The

The great Master of Sentences, Lombard, gives two very good Reasons why the Soul is united to the Body; The first is, *Quia Deus voluit, & voluntatis ejus causa quærenda non est.* The second, *Quod ideo Deus voluit eam corpori uniri: ut in humana ostenderet conditione novum exemplum beatæ unionis quæ est inter Deum & quiritum: in qua diligitur ex toto corde, & videtur facie ad faciem.* *Sentent. lib. 2. distinct. 1.* For the obliging our selves to love Immortality, by believing the Existence of the Soul, which is the main essential part of the Christian Faith, we should heartily imbibe the Precepts of true Religion; *Continet enim vera Religio scientiarum earum rerum, quæ sunt Deo gratissimæ,* says Oforius, *de Reg. Instit. lib. 6.* in whom pleasing you are certain of an eternal Life from the day of resigning it up to him that gave it; for as that subtle Schoolman Suarez, says, *Opusc. Theolog. pag. 593.* *quod non possit Deus tale propositum mutare, non solum ob immutabilitatem physicam, & realem: sed, quia alias diuina assertio non permanisset omni ex parte vera: nam, licet verum esset se habuisse propositum, cum dixit, tamen simpliciter non fuisset verum illud fuisse futurum, quod ille dixit se facturum: quod repugnat primæ veritati, non ex speciali aliqua obligatione inducta ex vi novæ promissionis distinctæ a proposito, & assertione, sed ex vi & perfectione ipsius primæ veritatis.* Respect and Love of Religion are the highest ascents to Faith; but as James 1. 26. says, *If any Man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.*

SECT.

## S E C T. V.

*Proving by the Dictates of right Reason,  
the Immortal and Immortal Existence  
of the Soul.*

**T**he Spirit of Man is the candle of the Lord, Prov. 20. 17. is a Adage spoken by King Solomon the wisest of all Men upon Earth; or rather as Pagnine hath it, *Lucerna Domini est animus hominis*, being nearer the Original; that is to say, the *Mind, Understanding, or Reason* of a Man is the Candle of the Lord. Now I design to prove the Souls Immortality by the Force of Reason; a Jewel so precious, that if any blaspheme it, 'tis to reproach Heaven it self, and to dishonour the God of understanding to question the Beauty of his Image, and by a strange Ingratitude to slight this great and royal Gift of our Creator. But some are so strangely prejudiced against Reason, as that they look upon it not as the Light of their Maker, but as on some blazing Comet, that portends present Ruin to the Church and the Soul, and carries a fatal, and venomous Influence along with it. And because the unruly Herds of Hereticks, and their Followers, by their meer pretences to Reason, have made shipwrack of Faith, and have been very injurious to the Gospel; therefore their weak, and staggering apprehensions are afraid of understanding any thing, and think that the very name of Reason, especially in Matters of Religion, must needs

needs have at least a thousand Heresies couched in it: If you do but offer to make a Syllogysme, they'll straightway cry it down for carnal Reasoning. What would those Men have? Would they be banished from their own Essences? Would they forfeit and renounce their Understandings? Or have they any to forfeit, or disclaim? Would they extinguish those Intellectuals of their Maker's lighting? Or have they any to put out? Would they creep into some lower *species*, and go a grazing with Nebuchadnez-zar among the Beasts of the Field? Or are they not there already? Or, if themselves can be willing to be shamefully degraded, do they think, that all others too are bound to follow their Example? Oh! what hard thoughts have ~~thoſe~~ of their superexcellency; O error in gross! to harbour such a mean opinion of themselves, as to think their Creation expires in the void of a *non-entity*! Let's hear what are the Offences against Reason, that she is so much slighted? What Laws has it broken? Whose Commands has it broken? What did it ever do against the Crown and Dignity of Heaven, or against the Peace and Tranquillity of Men? Why are a weak and perverse Generation, so angry and displeased with it? Is it because this Daughter of the Morning is fallen from her primitive Glory? From her original Vigour and Perfection? Far be it from me to extenuate that great and fatal overthrow, which the Sons of Men had in their first and original Apostasie from their God; that, under which the whole Creation sighs and groans:

groans: But this we are sure, it did not annihilate the Soul, it did not destroy the Essence, the Powers and Faculties, nor the Operations of the Soul; Though it did defile them, disorder them, and every way indispose them. Alas! Is this a sufficient Cause to give her a Bill of Divorcement, because she has lost her former Beauty and Fruitfulness? O! Unhappy *Catastrophe* of Man's Happiness, because Men have not so much of Reason as they should; they are resolv'd to have none at all.

Many times, Reason is offensive to Men, because she cannot grasp, and comprehend the things of God; but vain Men, will they pluck out their Eyes, because they cannot look upon the Sun in his Brightness and Glory? Tho' Reason cannot reach to the Depths, to the bottoms of the Ocean, yet may it Swim, and hold up the Head as well as it can; though it cannot enter the *Sanctum Sanctorum*, and pearce within the Veil, yet may it notwithstanding, lie in the Porch: And if Reason be content with its own Sphere, I cannot guess why it should not have the Liberty of its proper Motion. Some Men dislike Reason, because it doth not oppose the things of God, and wrangle against the Mysteries of Salvation. And Reason displeases some, because the blackest Errors sometimes come under the fair disguise of so beautiful a Name, and have some tincture of Reason in them; but truly, this is so far from being a disparagement to Reason, as that 'tis no small commendation of it; Men love to put a plausible Title, a winning

winning Frontispiece upon the foulest Errors. Thus Licentiousness would fain be called by the Name of Liberty; and all Dissoluteness would fain be countenanc'd, and secured under the Patronage of Free Grace. Thus wickedness would willingly forget its own Name, and adopt it self in the Family of Goodness. Some are afraid of Reason, because by Virtue of this, Men of Wit, or Subtilty, and Learning, will presently argue, and dispute them in an Error, so as that they shall not be able to disintangle a Truth, though in it self it be never so plain and unquestionable; but first, Reason it self tells them, that it may be thus, and so prepares and fortifies them against a Tryal; and then, this only shews, That some Mens Reasons is not so well advanc'd and improv'd, either as it may be, or as others is; a sharper Edge would quickly cut such difficulties asunder. Some have more refined and clarify'd Intellectuals than others, and one Soul differs from another in Glory; and that Reason, that can make some shift to maintain Errors, might with a great deal of less Sweat and Pains, maintain the Truth. So hoping I speak to Men, to Christians, to the Friends of Learning, I shall no further enlarge on the Nobleness of Reason, because, as *Symmachus* says of himself, *sum pauperrimi ingenii mei conscius*, Epist. 2. ad *Auson.* Therefore leave the Worth and Glory thereof to be celebrated by one more capable of handling the Theam.

Now must I produce Reason, a Daughter of Eternity, to bear Witness against the

*Pscho-*

*Psychomisanists* Errors, and to prove we have a full assurance of the Existence of an immortal Soul in humane Body ; and tho' the nature of the Soul cannot be found out, yet in this Case it is sufficient to obtain the Cause, if those Arguments, which we bring to prove there is a Soul, be of greater certainty, strength, and consequence, than those which the *Psychomisanist* bringeth, to prove there is no Soul. The day is certainly our own, for they can make no defence against it, if they go to Scripture, that's wrested to their own sense ; Heathen Writers they cite not but what are Atheistical ; the Fathers say nothing for them ; in Philosophy they blunder ; and if once they bring their damnable Opinion to be try'd at the Touchstone of Reason, they are surely condemn'd. For Reason dictates to us an internal Argument that convinces us of the Soul's Existence, now that Argument is taken from a natural and inbred Conclusion, which is generally ingrafted into the Hearts of all Men, that surely *Man has a Soul to be saved*. Besides, doth the Soul of any other thing know Arts and Sciences, but only the Soul of Man ? There is no Nation so barbarous, nor any Person so savage, but his Mind is endued, with some Opinion of an immortal Existence united to the Body : From this prenition of the Soul it is that Reason concludes, the *Mahometans* in *Asia*, *Gentiles* in *Africa*, *Idolaters* in *America* adore something of a Deity for the saving them in a life to come ; for go where you will, you shall never out-travel Religion : But had we

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no Souls there was no occasion of Religion, to keep an awe upon the Hearts of People and reduce them to Civility, for humane Laws we see ( and especially if they were made more strict ) are sufficient to restrain Men from acting many Crimes, being ( altho' they are satisfied there will be a place of Tormient hereafter to the Wicked ) more afraid of temporal Punishment than any other.

Among all those general Notions which are begotten in the Mind, and are thought to be the first grounds of the very Law of Nature, there works in this Conclusion, that *Man has a Soul*; in which, *Culverwell* says, in his *Discourse of the Light of Nature*, cap. 7. "There's scatter'd some seeds of Light, "which fill it with a vigorous pregnancy, "with a multiplying fruitfulness, so that it "brings forth a numerous and sparkling Po- "sterity of secondary Notions, which make "for the Crowning, and encompassing of "the Soul with happiness. In all Corners of the Earth Men allow of a Soul; tho' not, for want of the Light of the Gospel, they cannot see its essence so plain as we; for this must be granted, that the whole generality of the *Heathen* went a Gleaning in the Jew- ish Fields; they had some of their Grapes, some Ears of Corn, that dropp'd from them: And *Pythagoras* and *Plato* were beholding, for what they left to the *Gentiles*, to those Truths that are bound up in the sacred Vo- lume. But with *Ezra* let us cry, *Blessed be the Lord God of our fathers*, cap. 7. 27. For illuminating the *Gentiles* so much with that ascending

ascending Light of Reason, that they could  
just perceive the Face of the Soul which na-  
turally looks up to its Maker ; and Reason  
inspires the very Infidels almost to exclaim  
against the *Psychomisanists* in eloquent *Cicer-  
o's* Words against *Cataline the Conspirator*,  
*Quonsque tandem abutere, Catalina, patientia  
nostra?* Orat. in Catal. and make them pu-  
nish the assertors of the Soul's Mortality  
for broaching so impious a Doctrine : And  
that of *Isoocrates* is very certain, *Ἐν τοῖς ἀλη-  
τοῖς Δημόσιοις, πολὺ διετίθεται εὐγένεια τας τοῦ θεοῦ απελα-  
γεῖσας, οἵ τας οὐδενών εἰσαγάγεις πολὺ διερ-  
γούσιαν εἰκόναν εἰς τοῦ θεοῦ εὐγένειαν.*  
Orat. ad Demonic. Who will not salute so  
lovely a Beauty as the pleasant Light of Rea-  
son ? Welcome the first born of corporeal  
Beings ; thou Lady and Queen of sensitive  
Beauties ; thou Clarifier and Refiner of the  
*Chaos*, thou unspotted Beauty of the Uni-  
verse : Let him be condemn'd to perpetual  
Night, to a fatal disconsolate Grave, that is  
not enamour'd with thy Brightness.

But Reason is not to be insulted over, be-  
cause she is so calm and quiet in agreeing and  
complying with Faith, that she doth not op-  
pose those high and transcendent Mysteries  
that are above its own reach and capacity :  
Nay, it had always so much humility, and  
modesty waiting upon it, that it would al-  
ways submit, and subordinate it self to all  
such Divine Revelations as were above its  
own Sphere. However we have so much  
Reason as sees the Immortality of the Soul ;  
the which *Quintilian* proves to be immortal  
by this Enthymema, *Anima immortalis est.*

*Nam quicquid ex seipso movetur, immortalis est:*  
*Anima autem ex seipso movetur, immortalis*  
*igitur est anima, Instit. lib. 5. cap. 14.* And  
 truly, 'tis honour enough for a *Christian*, if  
 he can but touch the hem of Evangelical  
 Mysteries; for he will see a full Commenta-  
 ry upon the Gospel, till he can behold the  
 naked Face of his God. Reason, which is  
*scintilla divinae lucis*, knows the pa- entage and  
 original of the Soul better, than to think it  
 has any *Repository* before the Body is born;  
 this was only an Error which *Plato* laid down  
 for a Maxim, Περι οὐρανοῦ μάτην, ἐν μητερὶ τοῦ οὐρανοῦ  
 that the Souls of Men were long extant be-  
 fore they were born: Truly *Aristotle* gives  
 truer and more reasonable Ideas of it than  
 him; therefore, far be it from me to drop  
 one word that should tend to the staining  
 and eclipsing of that just Glory, that is due  
 to his immortal Name: Yet I am not so  
 much bigotted to him, as to look upon his  
 Works as the irreversible Decrees of Learn-  
 ing; or to make him such an *Intellectus agens*,  
 as *Averroes* would have, that must enform  
 and quicken all that come after him. Rea-  
 son is confirm'd in the certainty of the  
 Soul's Existence; because the Scriptures,  
 which are the infallible Word of God, has  
 demonstrated the same in several Places;  
 Why should the Creator flatter the thing  
 created? He would not say *He is good unto*  
*them that wait for him, to the soul that seeketh*  
*him, Lam. 3. 25.* if Man had not a Soul.  
 What can ones Reason think any otherwise  
 than the Soul has Existence, when the Prophet  
 makes a positive distinction betwixt the Body  
 and

and Soul in these words, *Shall I give my first-born for thy transgression, the fruit of my body for the sin of my soul?* Mic. 6. 7.

'Tis in vain to look for the Soul's Parentage upon Earth ; for Reason tells us there is no mixing and blending of Spirituals with Corporeals, the Earth doth not contribute for the fixing and consolidating of them ; 'tis no airy puff will suffice for the swiftness and nimbleness of their motion ; no drops of Water will quench their thirst and longings ; they have a purer light and heat than could ever be fetch'd from an elementary spark ; in those humble and sordid Beings, there's nothing fit to represent, much less to produce the clasping and retentive power of Memory, the masculine and vigorous working of the Mind, the refined and comprehensive virtue of those Thoughts, that can recall, and look back to things past, that can interpret, and comment upon all present Objects, and with a prophetical Glance can spy out futurities, and possibilities, which are works not unworthy of a Deity ; nor can it e'er be shewn, that such rare privileges should be communicated to humane Nature any other way, than by the immediate bounty and indulgence of Heaven ; there being such singular and inimitable Idioms in the mind of Man, as could never be extracted from those ordinary and vulgar Entities, Tho' a sensitive Soul may creep upon the Ground, tho' it may roll and tumble it self in the Dust, yet Reason excites one to believe Man's above it, in that an intellectual Being scorns to look lower than Hea-

Yen it self; and tho' it be dated in time, yet it means to live as long as Eternity. The Heathen Poets had veiled, and muzzled up the same Opinion in their *Mythology*; whiles they tell us, that *Prometheus* (which is all one with *Providence*) did work, and fashion the Bodies of Men out of Clay; but he was fain to steal Fire from Heaven for the quickening, and enlivening them with Souls, which made the Prince of *Latine Poets* sing,

*ignis Igneus est offici signum, & ecclesiis origo  
blusa Seminibus;* *Anneith. lib. 6.*

but if some cannot perceive whether the generality of the Heathen did think, that every Soul was immediately created by God himself, yet at first they knew there was beffrowed more than ordinary workmanship upon them, which they knew principally by those generous motions, which they found working in their own Souls; and partly by some Reliques of *Mosaical History*, and Writing of the Ancient Rabbins, that were scatter'd among them.

None of these great Lights of the World, the ancient *Greek* and *Latine* Fathers of the Church, ever scrupled the Existence of the Soul; wherefore Reason may prove that such Men, who endeavour'd by true Piety and solid Learning, to enlighten the Christian Faith by their indefatigable Labours, having examin'd every Nicety thereof with great strictness, would have admitted such an absurdity in their Writings for Posterity to laugh at. It was Reason induced the ancient Philosophers to have those Philosophical No-

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tions of the Soul as they had; *Epicetus* the Stoick call'd it, *οὐγένες Θεῶν*; the famous Emperor *Marcus Antoninus*, ὁ δαιμόνος, because that he knew the Soul was separable from the Body; and *Trismegistus* hath punctually and accurately determined the Soul as follows, Ὁτε ἡ ζὴ ἀποτελεῖται ἐν τῷ ἀπότελεται τῷ Θεῷ. οὐκ ὁμοία τῷ θεϊκῷ, οὐδὲ τῷ τοιούτῳ οὐδὲ τῷ θεϊκῷ. Alas! Reason obligeth Men to grant, that as corporeal, and material Beings were raised out of nothing by the Infinite Vigour, and Power of God himself, so he can with the very same Facility produce Spiritual Beings out of nothing too. Can he not as well light this Lamp out of nothing, as build the goodly Fabrick out of nothing? Cannot a creating Breath make a Soul, as a creating Word make a World? He that can create the Shell of Corporeals, cannot he as well create the Kernel of Spirituals? He that created a visible Sun, cannot he as well create an invisible, and intellectual Spark? Twas no Angelical Breath, but the Breath of a Deity, that gave life to the Soul; and it was not made after the Image of an Angel, but of God himself. Angels, and Souls, both came from the same Almighty Father of Spirits, from the same Glorious Father of Lights, who shewed the greatness of his Power in raising such goodly Beings, not out of himself, but out of nothing.

Whether ever since the first Creation the Souls of Men be lighted on the same manner immediately by God himself, by that commanding, and efficacious word, **לְאָרֶר תִּתְבֹּאֵר**, *Let there be Light, let there be*

an intellectual Lamp set up in such a Creature? Or, whether it be lighted by the Parents? Whether one Soul can light another? Whether one and the same Soul may be lighted by two? These are the several Branches of that great Question, which hath been frequently vex'd, and discussed; but scarce ever quieted, and determined. The *Divines* favour the way of *Creation*; the *Physicians* that of *Traduction*: Nay, *Galen* tells in plain Terms, that the Soul is but *zēgos τοῦ ζειτοῦ*, a meer temper, or complexion. And indeed some of the *Physicians* are as loath as our *Antagonist* was, *ab arte sua discedere*, and therefore they do *embody* the *Soul*, and try Experiments upon the *Spirits*; as if they could soften, and compose the *Paroxysme* of the Mind, and cure all the Languors and Distempers of the Soul; as if the *Drugs* would work upon *immortal Beings*; as if they could kill *Souls* as fast as they can kill Bodies. No doubt but there is a mutual Communion, and intercourse between this friendly and espoused pair, the *Soul* and *Body*: No doubt, but there is a loving *Sympathy* and fellow-feeling of one anothers Conditions; but 'tis not so strong and powerful, as that they must both live and die together. Yet I speak not this, as tho' the maintaining the *Soul's Traduction* did necessarily prejudice the Immortality of it; for I know there are many Learned Doctors amongst them (and *Seneca* amongst the rest) that are for the *Soul's* beginning by a way of *Generation*, and yet do detest, and abominate the least Thoughts of its *Corruption*.

The

The truth is, the *original* of all *Forms*, 'tis *in profundo*, 'tis very latent and mysterious; yet the *Naturalists* must needs acknowledge thus much, that the *matter* and *form* of every thing must have at least an *incompleat Being* before *Generation*: For by that they do not receive any new absolute *Entity*, for then it would be a *Creation*; but the *parts* are only *collected*, and *disposed*, and united by a strict and *Gordian Knot*, by an inward Continuity: So that in all such *Production*, the *materia* *oritur ex materia*, & *forma ex forma generantis*, and thus *Forms* are continued according to the degree of *Being*, which they had in the first *Creation*. Now why there should not be such a *traditio Lampadis* in the *Souls of Men*, will not easily be shewn. The nobility and purity of the *Soul* doth not at all hinder this; for there is a proportionable *emineney* in the *Soul*, that doth produce it: One *Soul* prints another with the same *Stamp* of *Immortality*, that it self had engraven upon it. But none can shew us more how an *immortal Being* can thus be conveyed in a *Se-minal way*, than they can shew us the manner by which it is united to the *Body*; which is a *Question* that cannot be determined in this *Life*: However 'tis enough for us, that the *Spirit* of a *Man*, either by the virtue of its *constant Creation*, or by virtue of its *first Creation*, is the *Gift* of *God*, that shall never see *Mortality*: Nay, the *Apostle* affirms, *The gift of God is eternal Life*, Rom. 6. ult.

## S E C T. VI.

*Considerations on the Four last things that are to be remembred, viz. Death, Judgment, Heaven, and Hell.*

## Of D E A T H.

When the great Jehovah by his Omnipotent Power had created in six Days this wonderful Machine of the World, he placed *Adam* in *Eden*, and cloathed him with Immortality; which Garden was so named of the *Hebrews* for the Delicacy thereof; of the *Grecians* named *isim*, for the abundance of Pleasure therein, and in the *Persian* Tongue called *Paradice*, for so the Kings of *Persia* do name their delicate Gardens and pleasant Orchards; there might our first Parent have liv'd for ever without tasting Death, had he not disobeyed God. Which Disobedience was through the Malice of *Satan*, that ancient Enemy of Man; who envying the happy state of Innocence *Adam* enjoyed, fell in Friendship with *Eve*, enticing her to eat of the forbidden Fruit, and persuading her, that in so doing, they should both be as Gods. Silly Woman being ambitious of partaking an Equality with her Maker, took the Fruit, ate it, and gave it to her Husband to eat; by which unhappy Transgression Man losing the Favour of God, he was disrobed of his Immortality, and driven

driven out of *Eden*. Soon did he entail a Curse upon all his Posterity, for *Lloid* (in his *Consent of time*, Pag. 5. gathers from the Opinion of the Learned, "That all the Blessings of God which God created for Man in six Days, *Adam* lost in six Hours; and for that I wrote six Hours, Some of the best Learned affirm that *Adam* fell within six Hours after his Creation, some nine, some twelve; but all conclude that *Adam* fell the same day wherein he was created, and was the same day put out of *Paradise*.

By this Introduction of Sin into the World was death born; *For the wages of sin is death*, Rom. 6. v. ult. And not only was the sorrow thereof inflicted on him particularly as being the principal Sinner; but the Apostle saies, *As by one Man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned*, Rom. 5. 12. That is, we are all tainted by original Sin. From this miserable Fall may I date the Calamity of Man; with *Tibullus* sing,

*Hinc crux, hinc cædes, mors propiorq; venit.*

*Eleg. 3. lib. 2.*

Ghastly Death, Nature's Slaughter-Man, God's Curse, and Hell's Furveyor, no sooner received his Commission, but with Troops of Terrors he rides about to make bloody havock among the Sons of Men; making before the Face of *Adam*, his Son *Abel* fall a Victim to his Fury by an untimely end. The Tyrant has no regard to Sex nor Age, nor

*to*

to be bribed with the Gold of either Indies : He is daily battering this *Microcosme* of Man, continually shooting his Darts of Calamities through him, as *Apoplexies*, *Consumptions*, *Dropesies*, *Feavers*, *Gouts*, *Palsies*, and several other Distempers to bring him to his loag home ; besides several violent accidents that often happen to bring Man to his primitive Nature, Dust : For in the course of a Man's Life, *Multa cadunt inter calicem supremaque labra*, the meaning of which Proverb you may see in *Erasmus's Adagies*. We are all mortal, and shall once die ; the Apostle assures us, *it is appointed unto men once to die*, Heb. 9.27. And tho' *Enoch* and *Elijah* were translated, and so never dy'd, let not the *Libertine* think their Translation marrs the Text, it doth not in the least ; for there is no general Rule without an Exception ; wherefore the Text intimates, all Men shall once die, excepting *Enoch*, and *Elijah*, and those that shall be changed at the Resurrection. But how soon one shall die he knows not ; we are uncertain, *Watch therefore, for ye know neither the day, nor the hour*, Matt. 25. 13. Now the best Preparative against Death is a Godly Life ; for to the wicked Man, that lies on a dying Bed, Death appears very terrible ; Conscience stings him, wherefore endeavour, with *Paul*, to have always a conscience void of offence toward God, and toward Men, Acts 24.16.

Death is no Creature ( as the *Heathers* thought, by their feigning her to be the Daughter of *Nox* ) but *Creaturum sepulitura*, it hath no Essence, it is no substance, but pri-

privation: Or rather to describe what it is, it is the Cessation of the Soul's Functions: And as for the Name of Death, it is commonly called a Sleep, for the Patriarchs and Kings of Judah ( according to the Phrase of Scripture ) are said to Sleep with their Fathers. But the Benefit which a Pious Man shall receive by Death is, That this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is Written, Death is swallowed up in Victory. O Death where is thy Sting? O Grave where is thy Victory, 1 Cor. 15. 53, 54, 55. Which Victory 'twas first obtained by the Death of Christ, who suffered under that wicked President Pontius Pilate; was Dead and Buried; and descended into Hell, i. e. into the Bowels of the Earth, where he Preached unto the Spirits in Prison; 1 Pet. 3. 19. but not in Purgatory, as the Papists do urge from this Text; a plain Interpretation of which you may see in Marlorat on the New Testament. Christ by his Crucifixion hath abolished Death, and hath brought Life and immortality to Light, 2 Tim. 1. 10. Wherefore, seeing we must die, good God! Grant my Death may be in Peace, like Jacob's, Let me die the Death of the Righteous, and let my last End be like his; Numb. 23. 10.

## OF JUDGMENT.

Saint Paul says, *In a moment, in the twinkling of an Eye, at the last Trump (for the Trumpet shall sound) and the Dead shall be raised incorruptible, and we shall be changed, 1. Cor. 15. 52.* then shall the Great and Terrible Day of the Lord begin, wherein all the very same Bodies which Men had before they Dy'd, shall (though turn'd to Dust and Ashes) rise again, and in the same instant, every Man's Soul shall re-enter into his own Body, and stand before the Tribunal of Christ, to receive every Man according to his Work. Job had a lively Representation of the Resurrection, when he said, *I know that my Redeemer liveth; and that he shall stand at the latter Day upon the Earth: And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God;* Job 19. 25, 26. I hold not, as some do, that the Ruins of the fallen Angels shall be repaired by just so many good Men, because that will relish too much of Predestination; but must own that the Bodies of the Elect being raised, they shall have some most Excellent and Supernatural Qualities. First, They shall be raised in *Power*; whereby, they shall ever be freed from all wants and weaknesses, and inabled to continue without the use of Meat, Drink, Sleep, and other former helps. Secondly, *Incorruption*, whereby they shall never be subject to any manner of Imperfections, Blemish, Sicknes or Death. Thirdly, In *Glory*, whereby their Bodies shall shine forth

as the Sun, Mat. 13. 43. Fourthly, In *Agility*, whereby our Bodies shall be able to ascend to Heaven; to which *Agility* the Prophet alludes, saying, *They shall renew their strength: They shall mount up with Wings as Eagles; they shall run and not be weary, and they shall walk and not be faint*, Isa. 40. 31.

The Judge at that Day will be *Christ*, *For the Father Judgeth no Man; but hath committed all Judgment to the Son*, Joh. 5. 22. which Texts clears that in *Genesis*, *Then the Lord Rained upon Sodom and upon Gomorrah, Brimstone and Fire from the Lord out of Heaven*, Gen. 19. 24. that is, God the Son, from God the Father. But the Place where Christ shall sit in Judgment, shall be in the Air, over the Valley of *Jehoshaphat*, by Mount *Oliver*, near unto *Jerusalem*, Eastward from the Temple. The Scripture seems to intimate so much in plain Words: *For, behold, in those Days, and in that Time, when I shall bring again the Captivity of Judah and Jerusalem, I will also gather all Nations, and will bring them down into the Valley of Jehoshaphat, and will plead with them there, for my People and for my Heritage Israel, whom they have scattered among the Nations, and parted by Land: Assemble your selves and come, all ye Heathen, and gather your selves together round about: Thither cause thy mighty ones to come down, O Lord. Let the Heathen be wakened, and come up to the Valley of Jehoshaphat: For there will I sit to Judge all the Heathen round about*; Joel ult. 1. 2, 11, 12. Besides, as *Christ* was thereabout Crucified and put to an open Shame, so over that Place, his glorious

Throne

Throne shall be erected in the Air, when he judgeth his People: For it is meet Christ should in that Place Judge the World, where he himself was unjustly Judged and Condemned.

And tho' this will be a Day of Joy and Gladness to the Righteous, yet Dreadful will it be to those Reprobates, to whom the just Judge shall say, *Depart from me, ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels,* Matth. 25. 41. O Terrible Sentence! From whence the Damned cannot Escape; O Dire Sentence! Which being pronounced cannot be withstood; O Sharp Sentence! against which a Man cannot except; O Implacable Sentence! From which a Man can no where appeal. In which Capital Sentence is once express'd the Reprobate's Separation from all Joy and Happiness; his Black and Diresful Excommunication; the Cruelty of Pain; and Perpetuity of Punishment. This is the dreadful Day that *the Kings of the Earth, and the great Men, and the Rich Men, and the Chief Captains, and the Mighty Men, and every Bondman, and every Free-man hid themselves in the Dens, and in the Rocks of the Mountains;* and said to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come; and who shall be able to stand? Rev. 6. 15, 16, 17. This is the Day of which repenting David was afraid, saying, *Enter not into Judgment with thy Servant: For in thy Sight shall no Man living be justified,* Psal. 143.

2. Now

Now ( as St. Peter Writes, who *Bucholcer* saith, in his *Jud. Chronol.* was Crucified by Nero with his Feet upwards) If the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. 4. 18. Consider this, for It is a fearful thing to fall into the hands of the living God, Heb. 10. 31. Wherefore to escape the Wrath of God, who made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein, the Seas and all that is therein, Neh. 9. 6. You must not be deluded with the Pomp and Vanities of this World; *Love not the World, neither the things that are in the World.* If any Man love the World, the Love of the Father is not in him, 1 Joh. 2. 15. Arm your self with those supernatural Virtues, *Faith, Hope and Charity;* but the greatest of these is *Charity*, 1 Cor. 13. v. ult. For *Charity shall cover the Multitude of Sins*, 1 Pet. 4. 8. A great President of which was left us by *Darius an Heathen Emperour*, for though *Alexander the Great* had made his Country the Fatal Seat of War, populating it every where with Fire and Sword, drenching it in the merciless Waves of Destruction, yet in the midst of his Calamity, he cou'd wish his Enemy all the Prosperity imaginable; for holding up his Hands to Heaven, cry'd out, as *Quintus Curtius* Writes, *Dii patrii primum mihi stabilitate regnum: deinde si de me jam transactum est, precor ne quis potius asia rex sit, quam iste tam justus hostis, tam misericors victor.* lib. 4.

So great have been the Presumption of some, that they have attempted to set the time of Christ's coming to Judgment, tho' he has told us himself, of *that Day and Hour knoweth no Man, no not the Angels of Heaven, but my Father only*, Matth. 24. 16. 'Tis a saying among the Rabbins, that, *The World shall stand Six Thousand Years, and then it shall be consumed by Fire*: Two Thousand Years without Law; Two Thousand Years under the Law; and Two Thousand Years under the Gospel. *Regiomontanus* said it should be in 1588; *Napeir* between 1688 and 1700, but they have both failed in their Predictions; and as *Bodin* (*Method. Hist. Cap. 8.*) saith of such busie Inquisitors, *hac subtilius inquirere, quæ nec humano ingenio capi, nec ratione possunt, nec divinis oraculis probari non minus ineptum quam impium videtur*. Some *Astrologers* have presumed to point at the dissolution of the World, but as they fail in their Prognostications of *Rain, Snow, Thunder, or Comets*, much more when they pretend to reveal that secret; *Augustus* put such sort of Fellows out of *Rome*, *Claudius* out of *Italy*, and *Vitellius* out of the World: Sad if such lying Men shall be tolerated in a *Christian*, in a reformed Church! Whose Villany is sufficiently set forth by *Gellius*, *Noct. Attic. lib. 14. cap. 1.*

But let the Terrible Day be when it will, we shall have amazing Forerunners of it; there will be such a shaking of Heaven and Earth, as will loosen and dissolve the whole Frame of Nature; there shall be Wars, and

Ru-

Rumors of Wars ; flaming Comets, Earthquakes, and divers Apparitions ; *Signs* in the Sun and Moon ; the Earth shall have the Palsie, and the Heavens Convulsion-Fits ; Fire shall fall from Heaven ; the Air shall be full of Tempests, Hurricanes and Thunder ; all the Powers of Heaven shall be shaken ; there shall be supernatural Storms, and Eclipses as stupendious as that which made *Dionysius* the *Areopagite* cry out, *Aut Deus natura patitur, aut Mundi machina dissolvetur* ; the Sun shall be darkned, and the Moon shall not give her Light ; the Stars shall be shaken, and misplac'd ; those goodly Lamps of Heaven shall Tremble : *Christ* will loosen with one shake of his Arm all the Stars of Heaven ; a fearful Confusion will then appear ; the Waves of the Sea Swelling, Roaring, Foaming, and mounting above the Clouds ; the Earth full of Yawning, Clifts, and Violent Tremblings ; Sea Monsters will appear on the Land ; and all Dumb Creatures run about enraged, so that none can Tame them ; Lightning shall melt the Elements ; and other more dreadful Prodigies, which shall terrifie, *Mens Hearts failing them for fear*, Luk. 21. 26. which surprizing Day shall put them into a greater Consternation than the *Jews* were, when there was among them great Mourning, and Fasting, and Weeping, and Wailing, *Esth. 4. 3.* because *Ahasuerus* had Published (through the Instigations of Wicked *Haman*) an Edict for destroying them, *both Young and Old, little Children and Women, in one Day*, *Esth. 3. 13.*

This Day of Account, and great Affizes will certainly come, wherefore to escape the dreadful Sentence, take God's Advice, *Seek ye me, and ye shall live*, Amos 5. 4. Like the Noble Bereans, be continually searching the *Scriptures, which is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*: That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. 3. 16, 17. But if you'll not hear *Moses* and the Prophets, neither (Luke 16. v. ult.) would you be perswaded, if the Dead should arise to warn you; if Angels should Preach to you; or the Lord give you vocal and articulate Sermons in Thunder, as he did the *Israelites* on Mount *Sinai*.

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## H E A V E N.

**T**is evident that the visible Heavens are but the ragged Suburbs of that City which the Blessed shall enjoy: and all these created things, the Earth and Sea (tho' beautiful and goodly in themselves) shall make one Bonfire, when the day of our Coronation comes. *The heaven of heavens is the Lords thy God*, Deut. 10. 14. and where his most glorious Throne is erected; in this Tabernacle of the most high it is that we shall see Divine Promises and Providences kissing each other. We Pilgrims see little in this Valley of Tears; but our Prospect will be glo-

glorious on the Mountain of Spices: Then shall you see the chief of God's works, the most serene Person of *Christ*, to whose Beauty, the Sun is but a Globe of Darkness, or spot of Dirt; and in comparison of him, all the Glory of Men and Angels is but Obscurity. There shall you be free of that goodly City, which God hath been adorning and preparing for his chosen from the Foundation of the World. But to add to this, we shall not only see, but enjoy *Christ*, sitting on the right Hand of his Father; and in enjoying God you possess all, in him is all thine Eye ever saw; thine Heart ever desired; thy Tongue ever asked; thy Mind ever conceived, that was good. In this Sun is all Light; all Water in this Fountain; thou shalt drink down the refined sweetnes of all Creatures in Heaven. So glorious and transcendently beautiful ( even to astonishment ) is that Work of God, that in comparison thereof the former Work of God on Earth, saith the Prophet, *shall not be remembred nor come into mind*, Isa. 65. 17. *Europe* is stiled the Garden of the World, *Italy of Europe*, and *Naples of Italy*; you may over-praise those Places, or the Isles where there be two Summers yearly, but you cannot over-praise, over-think, or in your ranging Thoughts reach Heaven; yet you can fancy Cities built of Gold, Rocks made of Pearl, Mountains of Diamond, and Rivers of Chry-stal; but all this cometh short of Heaven. Therefore as this is such a charming Habitation, *David* was in the right of it, to say,

*A day in thy courts is better than a thousand :  
I had rather be a door-keeper in the house of God,  
than to dwell in the tents of wickedness, Psalm  
84. 10.*

Saints triumphant shall be able to abide and endure the flame of God's Glory, for Gold and Jewels will not suffer by Fire; tho' the Glory of Jesus Christ be much brighter than Lightning, yet it shall neither terrifie nor scorch us in Heaven. There is nothing but Serenity, Peace, and Tranquility: There will be an everlasting Calm in Heaven; nothing but rest and Joy; nothing to molest or affright us. O the blessed Quietness that is in Heaven! What a glorious Change will there be? There will be Summer without Winter; Day without Night; Calm without any interposing Storm; for all Motion ends in the Center. There are no Earthquakes; this Heaven, which is above all visible Heavens, the seat of blessed Souls, is a Kingdom that cannot be shaken by Thunder or any thing else: Thunder shall be no more heard by glorified Saints, than their Hallelujahs are by us. There shall be no more sorrow nor Crying, nor Pain nor Fear; there will be nothing but saying, *I will rejoice in the Lord, I will joy in the God of my salvation*, Habakkuk *cult. v. 18.*

All these Benedictions will the Elect enjoy when this Fabrick of the World shall lie wallowing in its *exit*; and, by the way, I cannot but remark the divers Opinions that are held concerning the Universe. The *Epicureans* ( who held that the *Atemi* or Motes, such

such as we now see in the Sun, by a casual Concourse, made the World) thought Nature would uphold it for ever. The *Peripatetics* ( tho' they held not such a Creation as the other Sect ) believ'd the World was Eternal. The *Stoicks* thought the World Immortal. Some have thought Worlds were before this. The *Academicks* held the World had a beginning, but no ending. *Anaxagoras* and *Democritus* held a Plurality of Worlds. Some are of Opinion that every Star hath a World ready peopled in it. Nay, they offer Scripture to maintain a Multiplicity of Worlds: As that in the *Hebrews*, *Hath in these last days spoken unto us by his Son, whom he appointed heir of all things, by whom also he hath made the worlds.* But the Original is *αιώνας*, and accordingly *Pagnine's* Translation is *secula*; which Expression is used by the Holy Ghost to set forth the Eternity of Christ; and as he was before all beginnings, and had a hand in the Creation according to that of *Saint Paul*, *by him were all things created that are in heaven, and that are in earth, visible and invisible*, *Col. 1. 16*. Therefore our *English Translatours* translate it *Worlds*: But if the proper word must be chang'd, I rather agree with *Beza*, who puts it in the Singular Number. I hope the Reader will excuse me, if I divert him with a Story of two Fryars, who discouling how many Worlds were created, one of them affirmed there were Ten Worlds, quoting that Text in *Luke*, *Annon decem facti sunt Mundi?* The other looking into the Text replied, *Sed ubi sunt*

*Sunt novem?* Yet this is certain, tho' there be but one World, that much of it is yet unknown to us, and 'tis not long since a considerable part of the World hath been found out; witness those new Discoveries made by *Columbus*, *Magellanicus*, Sir *Hugh Willoughby* and others; and yet still great part of the Map and Globe is filled up with *Terra incognita*, the unknown Earth, lying either under the *Artick*, or *Antarick* Circle.

But passing o'er these vain suppositions of the Eternity, and Plurality of Worlds, (which are as vain as that Aphorism of *Maternus*, which affirm'd, as *Rowland* says, (in his *Judicial Astrology* condemn'd, Pag. 183.) That when *Saturn* is in *Leo*, Men live long, whose Souls shall afterward go to God.) Let me once more view the Heavenly *Jerusalem*, where *Eye hath not seen, nor ear heard, neither have entered into the heart of Man, the things which God hath prepared for them that love him*, 1 Cor. 2. 9. Heaven is a Pallace most splendid, illustrious, shining, blessed, fair, nay, I know not what *Epithite* to bestow on it, all in *Textor* come far short of its Glory. There shall we see and know one another again; there shall be, as *Caesin* faith, *de Eloquent. sac & hum. lib. 14. cap. 14.* *Tot florentissimi Martyrum exercitus, tot Prophetarum oracula, tot gravissimorum sacerdotum cætus, tot chori virginium*; Eternal Pleasures, with Millions of *Seraphims*, *Cherubims*, *Archangels*, and *Angels*, singing most harmonious Anthems to the Glory of their Creator. There shall be holi-

holiness, Obad. vers. 17. mingled with everlasting Joys; but those shall not partake of these more than inestimable Blessings that keep not in his Commandments; The Prophet in the Whale's Belly confess'd, *They that observe lying vanities, forsake their own mercy,* Jon. 2. 8. Nor think not this eternal Rest is to be obtained by too late Repentance, for *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my father, which is in Heaven,* Matt. 7. 21.

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## HELL.

**T**Hose that die in Sin, and the disfavour of God, who will not at all acquit the Wicked, Nah. 1. 3. shall most certainly be Tormented in Hell: *Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Liars, shall have their Part in the Lake which burneth with Fire and Brimstone,* Rev. 21.8. in which bottomless Lake of utter Darkness, Hellish Torments they will know neither Ease of Pain, nor End of Time. Into which Place of Endless Horror, after the Daimned are once Plunged, there shall they ever be falling down, and never meet a bottom; they shall ever be lamenting, and none shall pity them; they shall always be Weeping for Pain of the Fire, and yet gnash their Teeth for the Extremity of the Cold; *The Chil-*

*Children of the Kingdom shall be cast out into outer Darkness : There shall be Weeping and Gnashing of Teeth, Matth. 8. 12.* The Damn'd shall be Weeping, to think that their Miseries are past Remedy ; they shall Weep to think that to Repent is to no purpose ; they shall Weep to think, how for the shadow of momentary Pleasures, they have incurred these Sorrows of Eternal Pains ; they shall weep to see how that weeping it self can nothing prevail : Yea, in weeping, they shall weep more Tears than there is Water in the Sea ; for the Water of the Sea is finite, but the weeping of Reprobates is infinite. Wherefore *If thy Right Eye offend thee, pluck it out, and cast it from thee : For it is profitable for thee that one of thy Members should perish, and not thy whole Body should be cast into Hell, Matt. 5. 29.* Alas ! there the lascivious Eyes of the Damn'd shall be afflicted with sights of gaudy Spirits ; their curious Ears shall be affrighted with the hideous noise of howling Devils ; their dainty Noses shall be cloy'd with the noysome stench of flaming Sulphur ; their Tast shall be pained with intolerable Hunger, and drunken Throats parched with unquenchable Thirst ; their Feeling shall be tortur'd with the Stripes of fallen Angels, who shall wreak their Fury on Reprobates, because they can find no Ease themselves : And Conscience shall sting their perplexed Mind like Adders, when they think, how for the love of abortive Pleasures, which perished e'er they budded, they

they so foolishly lost the Joys of Heaven, and  
and incur'd Hellish Pains, which last be-  
yond Eternity.

That very Word Eternity is an Hell it  
self ; and it must needs rack the Understand-  
ing to consider how for a little momentary  
Pleasure in this World, every part of the  
Body shall, without intermission of Pain,  
be perpetually Tormented. Eternity ( that  
Circle of which Time is but the Diameter )  
the Ancients represented by a Ring, as the  
*Hieroglyphick* of that which has no beginning  
nor ending ; for after the Damn'd have  
been in Hell as many Millions of Years as  
there are Sands in the Sea, they are no nearer  
the end of their Punishment, than when they  
began to be punish'd ; nay, we'll go yet fur-  
ther : Suppose there were thrice as many  
Worlds as there are Sands in the Ocean,  
and all these Worlds were to be cram'd  
with Sand from the Earth to the very  
Clouds, and a Million of Ages ( allowing  
a Thousand Millions of Years for an Age )  
were expired for every Sand in all those  
Worlds so fill'd, not one Moment of Eter-  
nity is pass'd ; alas ! There is no end of  
Misery, and as oft as the Mind thinks of  
this Word *never*, it is as another Hell in the  
midst of Hell. Where the Wrath of God  
shall sieze upon the Soul and Body, as the  
Flame of Fire doth on Brimstone ; in which  
Flame, they shall ever be burning, yet ne-  
ver consumed ; ever dying, yet never Dead ;  
ever Roaring in the Pangs of Death, yet  
never rid of those Pangs, nor knowing end  
of

of their Pains: So that after they have endured them the vast time above mentioned, they are no nearer an end of their Torments, than they were the First Day that they were cast into them.

*Eternity's a Wheel that turneth ever,  
And on its Axel will leave turning never.*

Augustin had just reason to say, *Anni tui dies unus, & dies tuus non quotidianus, sed hodie: Quia hodiernus tuus non cedit crastino, neque enim succedit hesterno. Hodiernus tuus eternitas.* Confes. lib. 11. Cap. 13. When St. Peter Writes, *Beloved, be not ignorant of this one thing, that one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day,* 2 Pet. 3. 8. God is One that inhabiteth Eternity, Isa. 57. 15. and from that endless Circle will with Indignation look down upon Iniquity; though at the same time, you shall be deprived, in these Hellish Torments, of the Beatifical sight of God, wherein consists the Sovereign Good, and Life of the Soul. You shall never see Light, nor the least sight of Joy, but lie in a perpetual Prison of utter Darknes; where shall be no Order but Horror; no Voice, but of Blasphemers and Howlers; no noise, but of Tortures and the tortured; no Society, but of the mischievous Devil, and his cruel Angels; where shall be Punishment without Pity; Misery without Mercy; Sorrow without Succour; Crying without Comfort; Mischief without Measure; and Torment without

out Ease : For here their worm dieth not, and the fire is not quenched, Mark 9. 48. The Eloquence of Cicero cannot significantly enough express the Torture of Hell ; the Fancy of a Michael Angelo cannot sufficiently Paint it. The Heathen Poets ( who believ'd a Place of Punishment to be after this Life, gave a dreadful Description of Hell, in their Fictions of ill-natur'd Charon ; Cerberus a monstrous Dog with Three Heads ; devouring Harpies ; Chimera a Monster that did vomit Fire and Flame ; tormenting Furies ; and other Plagues , yet all come short of the Reality of Terrors in that flaming Abyss : but one of 'em said very right in the following Lines,

*Noctes atq; dies patit atri janua Ditis :  
Sed revocare gradum, superasq; evadere ad  
( auram,  
Hoc opus, hic labor est. Virg. Æneid. lib.6.*

The certainty of the Damnation of wicked Souls is indisputable ; wherefore since the Word of God, Consent of Heathens, Opinion of the Fathers, Philosophy, and solid Reason justifie we have an Immortal Soul in us, we ought not to dispute against the Existence of it, nor presumptuously enquire what its substance is, but continually study the salvation of it ; *Having confidence in thy obedience, I wrote unto thee*, Phil. verse 21. Hoping you may stand stedfast in that fundamental and most essential Point of Christianity which has been handed down to us from

from the very Creation ; let our Faith never mistrust this Doctrine ; *Date franos impotenti natura*, says one in *Livy*, *Decad. 4. lib. 4.* If yon mistrust the Records of inspired Penmen on this Matter, *I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live*, *Deut. 30. 19.* everlastingly. So sincerely wishing my Labour may establish the Hearts of all Christians in a true Belief of God's Mysteries, *Unto the king eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.* *1 Tim. 1. 17.*

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**F I N I S.**